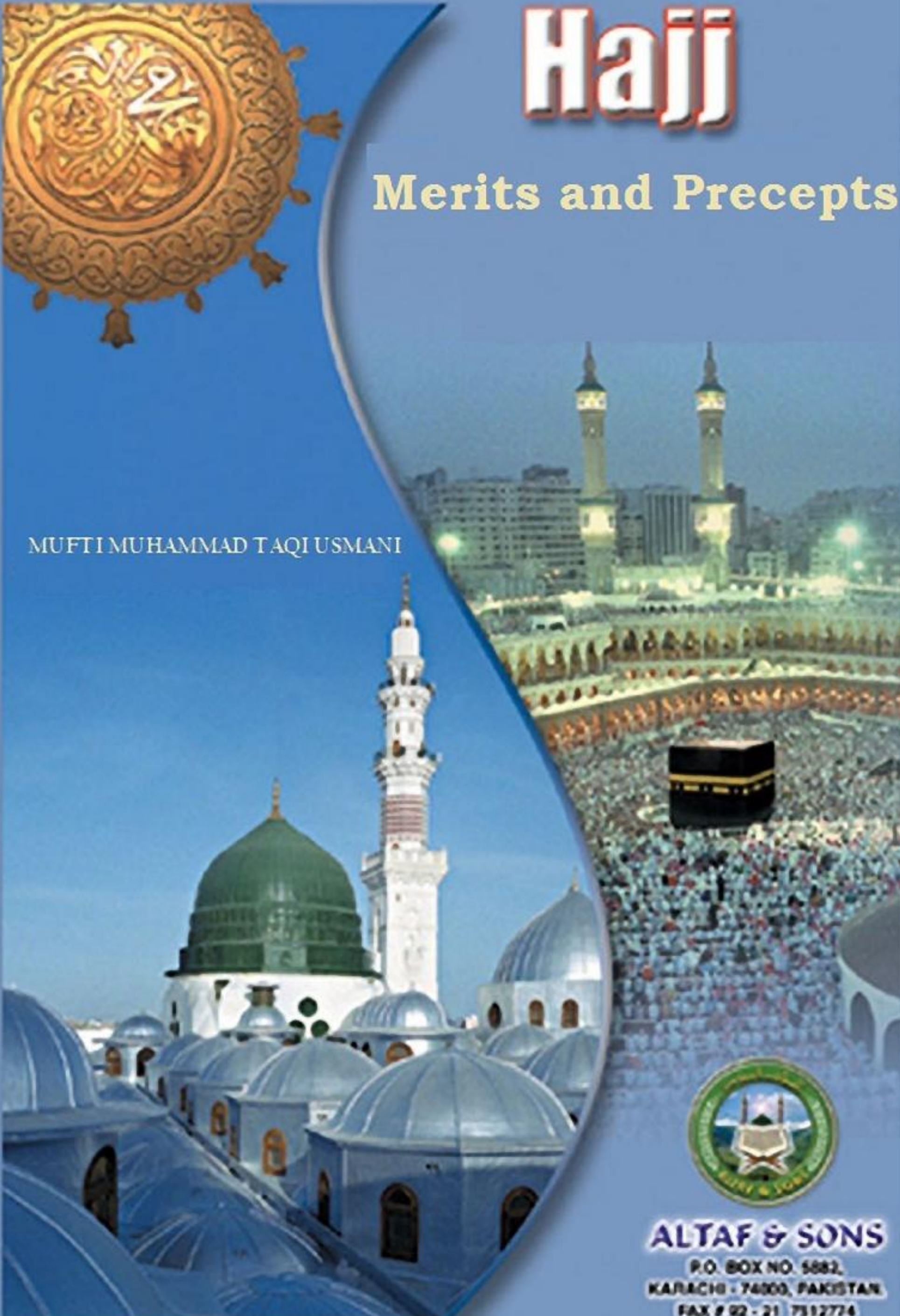
Hajj

Merits and Precepts



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HAJJ

Merits and Precepts

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Foreward

Bismillah-hi-Al-Rahman-Al-Raheem

Nahmaduhu Wanusale Alaa Rasulihil Kareem

In the name of Allah, the Most Gracious, the Most Merciful

We praise Him and solicit blessings for His noble Messenger. Hundreds of Ulama have written a large number of books on the precepts of Hajj in different languages at different times. Some of them are very detailed while some are brief. The Purpose of this small treatise is only to give an account of the necessary dictates for Hajj in easy language with easy classification. These dictates have been derived from the same detailed books to which necessary reference have mostly been made. In edition to the generally referred books on 'Hadith' and 'Fiqh', the sources of this treatise are as follows: -

1. Manasik by Mulla 'Ali Qari.
2. Ghunyat-un-Nasik.
3. Zubdat-ul-Manasik by Hazrat Maulana Rashid Ahmed Gangohi (along with its annotation by Haji Sher Mohammed Mohajir Madani). Most of the dictates have been derived from this very book.

As a matter of fact the real service in this respect has been rendered by these very 'Ulama'. My contribution therein rests only on facilitation and classification composed in 10 days of the month of Shawwal, 1387 A.H. This is in compliance with the orders of some of my elders through whose blessings it is not improbable to hope that Allah may approve my petty contribution as well.

Muhammad Shafi
(May Allah forgive him)
17th Shawwal, 1387 A.H.

Definitions Of The Terms Used In Connection With Hajj

And Explanations Of Sacred Places

Afaqi: Afaqi is the person who lives outside Miqat boundaries such as Indian, Pakistani, Egyptian, Syrian, Iraqi, Iranian and so on.

Ash-hur-E-Hajj: The months of Hajj i.e. complete months of Shawwal, Zi-Qa'da and half of the month of Zilhijja.

Ayyam-e-Tashriq: The days from 9th to 13th Zilhijja wherein Takbir-e-Tashriq is regularly proclaimed.

Bab-us-Salam: With this name there is a gate of Masjid-ul-Haram in Mecca. The first entrance to the Sacred Mosque is preferable through this gate. Another gate with the same name is in Madina. This is the gate of Masjid-e-Nabawi opening on the side of market.

Batn-e-'Urana: This is a jungle near 'Arafat wherein the observance of Waqof is not Lawful, for it is out of 'Arafat boundaries.

Bab-e-Jibril: Through this gate Hazrat Jibril, the angel, used to visit the Holy Prophet (Peace be upon him). This is the gate through which we go to Jannat-ul-Baqi'.

Dam: During Ihram, perpetration of certain prohibited acts causes the obligation of offering sacrifice of a goat etc. It is called Dam.

Ghar-e-Hira: It is the cave where the first revelation was sent down to the Holy Prophet (Peace be upon him). It is situated in Jabal-e-nor which is on the roadway to Mina. Its top is visible from far off.

Ghar-e-Thaur: In this cave the Holy Prophet (Peace be upon him) stayed for three days at the time of his migration (Hijrat) from Mecca.

Hajar-e-Aswad: The black stone. It is a stone from Paradise. It was white like milk when it came from the Paradise but the sins of the human beings rendered it black. It is fixed in the wall at about a man's height in the southeastern corner of Baitullah. It has a silver frame around it.

Hudaibia: It is the name of a place before the precincts of Haram on the way from Jedda to Mecca. Nowadays, it is known by the name of Sumaisiya. A mosque is situated on this very spot. Here, the Holy Prophet entered into a treaty with the infidels and it is the place where the Holy Prophet (Peace be upon him) took an oath of allegiance, Bai'at-ur-Ridhwan by name from his noble companions. It is the starting point of the precincts of Haram.

Hatim: It is a piece of land surrounded by a wall of man's height adjacent to Baitullah on the north side. It is called Hatim as well as Ahjar or Hazira. While observing Tawaf it is Wajib (obligatory) to include this piece of land. It is a part of Ka'ba. In Pre-Islamic period when Quraish of Mecca started reconstruction of Ka'ba, they abandoned construction of this portion due to deficiency in Halal (lawfully acquired) funds.

Haram: Mecca and a small area around it is called the Land of Haram. Its boundaries have been distinctly marked. Hunting, cutting trees and grazing animals in Haram (unlawful) in this area.

Harami or Ahl-e-Haram: The person who lives in the land of Haram; whether in Mecca or outside Mecca within the precincts of Haram.

Hill: The land beyond the four sides of Haram upto Miqat (i.e. outside the Haram boundaries but inside the Mawaqit) is called Hill, for the things prohibited (Haram) in Haram are permissible (Halal) here.

Hilli: The inhabitant of the land of Hill.

Halq: To get the hair of your head shaven or to shave them yourself. It releases you from the restrictions of Ihram.

Ihram: Means to declare a thing as Haram (Forbidden). When a Hajj Pilgrim determines his intention for Hajj, Umra or both collectively and proclaims Talbia, certain Halal (Permissible) things stand for him as Haram; hence it is called Ihram. This word is used figuratively for those sheets of cloth as well which are used by Hajj pilgrims in the state of Ihram.

Istilam: To Kiss as well as to touch Hajare-Aswad with hands or only to touch it or to touch Rukn-e-Yamani.

Idhtiba: To put the upper cover of Ihram on the left shoulder by way of taking the cover through the right armpit.

Ifrad: To observe Hajj practices with the Ihram of Hajj only.

Jamarat or Jimar: There are three places in Mina where pillars of the height of man have been erected. Here, pebbles are thrown. One of them which is towards the East near Masjid-e-Khaif is called Jamrat-ul'Ola. The next one to it is named as Jamrat-ul-Wusta and the one subsequent to it is known as Jamrat-ul-Kubra. The last one is also called as, Jamrat-ul-'Aqaba or Jamrat-ul-'Ukhra.

Juhfa: It is a place near Rabigh at a distance of three Manzils (encampment distances) from Mecca. This is the Miqat for those coming from Syria.

Jannat-ul-Ma'la: It is the graveyard of Mecca where Umm-ul-Mu'minin (The Mother of the faithful) Hazrat Khadijat-ul-Kubra and the dear son of the Holy Prophet (Peace be upon him) and some of his faithful companions have been interred. The grave of Hazrat Haji Imdadullah Muhajir Makki is also situated here.

Jannat-ul-Baqi': It is the Graveyard of Madina where the uncle the uncle of the Holy Prophet, (Peace be upon him) Hazrat Abbas, Hazrat Imam Hasan, Hazrat Uthman and thousands of other noble companions of the Holy Prophet have been interred. In addition to that, among those buried here are also the son of the Holy Prophet, Hazrat Ibrahim, Hazrat Fatima, Hazrat Halima Sa'dia and all other Ummahat-ul-Mu'minin (the Mothers of the faithful) with the exception of Hazrat Maimona as the place of her burial is Sarif.

Jabal-e-Thabir: It is a hill in Mina.

Jabal-e-Rahmat: It is a hill in 'Arafat.

Jabal-e-Quzah: It is a hill in Muzdalifa.

Jabal-e-'Uhud: It is a hill outside Madina at a distance of nearly three miles where the battle of 'Uhud was fought. Here are the graves of the martyrs.
Jabal-e-Abu Qubays. It is the name of a hill in Mecca near Safa. Here is a mosque called Masjid-e-Bilal. Some of the biographers have stated that the miracle of Shaqq-ul-Qamar (splitting of the moon in two halves) was revealed here.

Ka'ba the Sacred: The Ka'ba, which is also known as Baitullah, is a sacred house in the center of Masjid-e-Haram in Mecca. It is the first place of worship in the world. It was originally constructed by angels under the order of Allah the most high even before the birth of Hazrat Adam. Subsequently on its demolition Hazrat Adam reconstructed it. Thereafter it was reconstructed by the Holy Prophet Hazrat Ibrahim, then by Quraish, then by Hazrat Abdullah ibn Zubair (Radhi-Allahu 'anhu) and then by Abdul Malik. Even in the later ages, certain repairs

continued to be carried out. It is the Qibla of Muslims. All the Muslims in the world turn their faces towards it while offering their prayers.

Muhrim: One who wears Ihram.

Mufrid: One who were Ibrahim for Hajj only.

Miqat: The place where Ihram wearing is Wjib for those who go to Mecca.

Miqati: The inhabitant of Miqat.

Mataf: The place around Baitullah in Masjid-e-Haram to perform Tawaf.

Maqam-e-Ibrahim: It is a stone from Paradise. Standing on it, the Holy Prophet Hazrat Ibrahim had constructed

Baitullah: Nowadays, it is included in Mataf.

Masjid-e-Haram: The Mosque around Ka'ba.

Multazam: The wall between Hajar-e-Aswad and the gate of Baitullah. It is Masnon (prescribed as Sunnah of our Prophet) to invoke blessings of Allah while embracing this wall.

Mina: It is a vast open field between two hills at a distance of 3 miles from Mecca towards the East. Rami and Sacrifice are accomplished here. It is included in Haram. A stay of three days is observed here.

Masjid-e-Khaif: It is the name of big Mosque in Mina situated adjacent to the hill on the northern side of Mina.

Masjid-e-Namra: A Mosque on one side of 'Arafat.

Mad'a: The Place of invocation. It means the place, which is situated between Masjid-e-Haram and the graveyard of Mecca and where invoking Allah's blessing is Mustahab (preferred) at the time of entering Mecca.

Muzdalifa: It is open field between Mina and 'Arafat at a distance of about three miles from Mina in the East. On having returned from 'Arafat, the Hajj Pilgrims stay here at night.

Muhassir: It is an open field adjacent to Muzdalifa. The Divine punishment had descended upon the people of Elephant (Ashab-ul-Fil) here, who had invaded Baitullah. That is why the pilgrims cross it running.

Marwa: It is a small bill near the northeastern corner of Baitullah. The Sa'i ends here.

Masjid-ul-Raya: This Mosque is on the way to Jannat-ul-Ma'la. On the day of the Conquest of Mecca, the Holy Prophet had erected this flag here.

Masjid-e-Quba: It is a Mosque three miles before the boundaries of Medina. The Holy Prophet (Peace be upon him) himself participated in its construction. It is the first Mosque of Muslims in the vicinity of Madina. Offering two Raka'at of Nafl (supererogatory) prayer, here is equivalent to one Umra in reward and it is Mustahab to visit this Mosque on a Saturday.

Masjid-e-Khandaq: There are some Mosques constructed on the place where, at the time of the battle of Ahzab, the ditch was dug. One of the Mosques is called Masjid-e-Ahzab and Masjid-e-Fath. Here, the Holy Prophet (Peace be upon him) prayed to Allah and Allah granted the prayer ; the Muslims were victorious. Around this mosque there are several other mosques attributed to the names of the Companions of the Holy Prophet.

Masjid-e-Qiblatain: It is mosque on the hillock near the valley of Aqiq in the North West of Medina. It has two arches, one towards Bait-ul-Maqdis and the other towards the Ka'ba, For, this is the mosque where the event of the change of Qibla occurred and that is why it is called Masjid-e-Qiblatain.

Masjid-e-Bani-Zafar: It is also called Masjid-e-Baghla. It is situated towards the East of Jannat-ul-Baqi'. The tribe of Bani Zafar used to live here. Once the Holy Prophet (Peace be upon him) honoured this place with his presence and at his desire, one of his Companions recited Sura-e-Nisa to him. Near the Mosque there is a hoof-mark of the mule of the Holy Prophet (Peace be upon him) and that is why it is also called Masjid-ul-Baghla.
Masjid-ul-Ijaba. This mosque is in the northern side of Jannat-ul-Baqi'. The Holy Prophet (Peace be upon him) had prayed here.

Mash'ar-e-Haram: It is a mosque in Muzdalifa but a hill of Muzdalifa, Jabal-e-Quzah by name is also called Mash'ar-e- Haram.

Mas'a: The place for performing Sa'r (running between Safa and Marwah.)

Mauqif: The place for having a stay. It means the place of stay in the open field of 'Arafat or in Muzdalifa.

Mizab-e-Rahmat: The water-outleft of the roof of Ka'ba falling in Hatim. One should pray to Allah while standing beneath it as the invocations offered here are accorded approval.

Qiran: To Perform Umra and Hajj successively after wearing Ihram collectively for Hajj and Umra both.

Qarin: One who performs Qiran.

Qarn: It is a hill at a distance of about forty two miles from Mecca. It is the Miqat for those coming from Najd-e-Yemen, Najd-e-Hijaz and Najd-e-Tihama.

Qasr: To have your hair cut or to cut them yourself in order to be out of Ihram.

Rukn-e-Iraqi: The north eastern corner of Baitullah towards Iraq.

Rukn-e-Yamani: The south western corner of Baitullah towards Yemen.

Rukn-e-Shami: The northwestern corner of Baitullah towards Syria.

Ramal: To walk a bit fast in the first three rounds of Tawaf with steps close to each other shaking shoulders struttingly.

Rami: To throw pebbles on Jamarat.

Sa'I: To have seven rounds in a defined mode between Safa and Marwa.

Shaut: We complete seven circuits around Baitullah. Every circuit is called Shaut. At the time of Sa'i between Safa and Marwa the round made from Safa to Marwa is also known as shout. Similarly the back round from Marwa to Safa is the 2nd Shaut and so on upto the seventh Shaut.

Safa: A hill near Ka'ba towards the south werefrom the Sa'i takes a start.

Tamattu': To observe 'Umra in the months of Hajj in the first instance and then to perform Hajj in the same year with the Ihram of Hajj.

Takbir: To proclaim Allah-o-Akbar.

Talbiyya: To proclaim Labbaik Allahumma Labbaik; etc.

Tahlil: To proclaim La Ilaha Illallah.

Tan'im: It is a place where, at the time of their stay at Mecca, people wear Ihram for Umra. It is at a distance of 3 miles from Mecca and is the nearest place from the precincts of Haram. Here is a Mosque named Masjid-e-Aisha.

Tawaf: Circumambulation of the Ka'ba.

Tawaf-e-Qudom: The first Tawaf, observed by Hajj pilgrims immediately after reaching Mecca, is called Tawaf-e-Qudom or Tawaf-e-Tahiyya. It is Sunnat for a Qarin and a Mufrid Afaqi.

Tawaf-e-Ziyarat: The Tawaf performed after Waqof-e-Arafat. It is also known as Tawaf-e-Rukn for it is Fardh (Divine obligation) in Hajj.

Tawaf-e-Sadr: The Tawaf performed at the time of departure from Mecca is called Tawaf-e-Sadr or Tawaf-e-Wida.

Umra: To perform Tawaf of Baitullah alongwith Sa'i between Safa and Marwa after wearing Ihram from Hill or Miqat.

Yaum-e-Arafa: The ninth Zilhajja, the day when Hajj is performed and the pilgrims have to stay at 'Arafat.

Yaum-ut-Tarviya: The eighth Zilhijja.

Yalamlam: It is a hill at a distance of two Manzils (encampment distances) from Mecca towards the south. It is also known as Sa'diya nowadays. The sea traveling pilgrims from our country wear Ihram at this place when they reach the point confronting to it.

Zulhulaifa: It is the name of a place situated at a distance of about six miles on the way from Madina to Mecca. It is the Miqat for those who come from Madina and is known nowadays by the name of Bir-e-'Ali.

Zat-u-'Irq: It is the name of place, which is desolate nowadays. It is as a distance of about three days journey towards Iraq from Mecca. It is the Miqat for those coming from Iraq.

Zamzam: In Masjid-e-Haram near Baitullah, it is a well to which Almighty Allah, out of his Devine power, made a spring of water to flow for the sake of His Prophet Hazrat Isma'il and his mother (peace be upon him). It has been running for thousands of years till now.

Hajj Is One Of the Fundamentals Of Islam

And A Basic Religious Obligation

There is a verse of the 'Holy Quran' **"And pilgrimage to the house is a duty unto Allah for mankind, for him who can afford the journey thereunto. And whosever disbelieves (i.e. he does not come to the house despite his being able to do so) then (he does Harm only to himself) Allah stands not in need of any of his creatures." (3 : 97)** To afford journey to that House (i.e. the Ka'ba) means that apart from one's day-to-day necessities of life one has sufficient funds to meet all the expenses of journey to and from the house of Allah at Mecca as well as the Expenses during the period of one's stay there. Moreover, one should be able to manage the Wajib (obligatory) maintenance of one's dependants upto one's return from the journey. There are severe warnings in the 'Holy Quran' and 'Hadith' for a man who does not perform the 'Hajj' Pilgrimage despite his being capable as mentioned above.

Rule Of Action:

Suppose a person who, at any time of his life, possessed money sufficient to meet the Hajj expenses, was able to retain it as his property upto the beginning of the Hajj season i.e. the beginning of the month of 'Shawwal'. If thereafter, instead of performing Hajj he spent the funds on raising a building or holding a function of marriage or on some other affairs, the Hajj already became obligatory as Fardh on him. He would be bound to collect sufficient funds again by doing his best in order to discharge the Hajj obligation.

Hadith: The Messenger of Allah (Peace be upon him) said, "One who performs Hajj for the sake of Allah and therein abstains from obscene acts and words, wickedness and sins, he returns so purified from sins as he was at the time when his mother gave him birth." (Bukhari and Muslim).

Hadith: The Messenger of Allah (Peace be upon him) said, "The Pilgrims for Hajj and Umra are the guests of Allah. If they Pray for a thing to Allah, He will grant it. (Ibn-e-Majah).

What greater blessing there could be for a Muslim than to be forgiven by Allah for All the sins he committed throughout his life and to be blessed with Allah's granting to whatever he prayed for. By dint of this blessing he could easily be successful in achieving all his worldly and Heavenly objects.

A Very Important Warning:

The attainment of all these virtues and blessings is subject to the accomplishment of all the 'Fara'idh'. Wajibat' and Sunna of Hajj Pilgrimage must be abstained from; otherwise if one is at all relieved of the obligation of Hajj, deprival from its virtues and blessings is however indisputable. Hajj Pilgrims are usually careless in this respect. They do not care to acquire knowledge of dictates about Hajj and visiting sacred places and the religious instructions regarding them. On reaching the holy place they are put under the charge of inexperienced servants of Mu'allims. Neither they care for the correct fulfillment of Wajibat (obligatory acts) of Hajj nor they are vigilant about refraining from sins during "Ihram. It may place be noted that after wearing Ihram for Hajj or Umra one comes under certain restrictions imposed by Shariat violation of which is a grievous sin. Moreover for a sin committed in the Haram of Mecca, the punishment is also extremely severe. After performing Hajj these ignorant people start reckoning that they have returned after being purified from sins and that they have stored plenty of divine rewards for the life hereinafter. But what happens in fact is that they return with a store of sins due to contravention of Wajibat and Sunnan of Hajj and with a stock of penalties for the omission of Wajibat of Ihram. Possibility is there of course that all these misdoings are forgiven by Allah out of His endless mercy and for the innumerable blessings of "Haramain Sharifain" but we have no right to be careless about them. Besides, sin not taken seriously and committed carelessly has less possibility of forgiveness. That is why the 'Ulama' of every age have purposely composed the necessary dictates of Hajj after rendering them easy or the sake of Hajj after rendering them easy for the sake of Hajj pilgrims, only out of their well wishing and sympathy towards them. If

these are kept under continuous study before the start of the journey as well as throughout its duration, if Almighty Allah wills, the Hajj will be accorded approval by Him.

Before The Start Of Hajj Journey

Please be careful about certain things: -

1. Purify your intention (Niyyat) for Hajj only for the sake of Allah and exclusively keeping in view the heavenly reward. Do not allow any worldly honour and vanity or any financial advantages or any worldly selfish design to mix up with your intention for Hajj. There is of course no Harm if even then some worldly benefits are attained to by Allah's grace (and according to Hadith wordly benefits will also be certainly available), but you should not impurify your intention for their sake.

2. Turn to Allah in penitence from all sins small or grievous. There are three pre-requisites for a sincere penitence:-
    a. Repentence and regret for the sins committed in the past in the possible redress of the omissions.
    b. For the present, to give up all the sins.
    c. For future, to resolve not to commit any sins.

   These are the three requisites of a sincere penitence without which mere uttering the words of penitence will not be sufficient.

   The omissions and short-doings of the past which can be accomplished after their due time are as under: -

    1. Fasts and prayers which could not be fulfilled after your having attained to the age of puberty. They must be calculated correctly and if correct calculation is not possible, then they should be accomplished on the basis of a guess calculation.
    2. If you have not paid the 'Zakat' of your money and effects in the past, it should be paid now by way of calculations or a careful guess.
    3. If you took an oath and violated it, it should be expiated for. Similarly if you made a vow to Allah but could not fulfill it, it should be fulfilled now.

   The rights of human beings which can be redressed may be defined as for example you owe a debt to a person or you are under financial dues to any one; you have teased someone with your words or caused him trouble by your acts or you have spoken ill of someone in his absence ; for all such things you are to beg pardon of the rightful persons as well as well as to pay back all the dues which otherwise should be got remitted if the rightful persons willingly do so.

   Rules Of Action:

   If the person whom you owe a debt has died, pay it back to his heirs or get it absolved by them. If the creditors are numerous and their whereabouts are not known, give as much amount as you owe to them to the poor as alms on their behalf. If you did any Haram to them with your words or acts, pray often for the remission of those whom you had harmed. You would, Allah willing, be relieved from the liability for all their rights.

   If the missed prayers and fasts are too large in number to be accomplished before the 'Hajj' journey, or your liabilities to others are so excessive in quantity that, at present it is out of your power to pay them back or to get them absolved, then what you are to do is that you determine just now a firm resolution in your mind either to discharge all these obligations or to get them remitted by the rightful persons. At the same time, you are to pay back whatever dues you can. For the rest, you are to execute a will and appoint someone of your relatives or sincere friends as its executor, so that in case of your failure he may pay back all your liabilities.

For an indebted person who cannot spare funds after paying his debts, it is better not to intend to go for 'Hajj' before the payment of his debts. He should first avail of all his resources in relieving himself from all the liabilities. If before payment of the debts he performed 'Hajj' , the 'Hajj' obligation would however stand discharged. This, of course, excludes the usual current commercial loans for which Hajj cannot be postponed.

If an indebted person has no effects, whatsoever, which can suffice the payment of his debts, his proceeding to 'Hajj' will not be lawfull without the permission of his creditors. (Manasik, Mulla Ali).

3. Be careful in legitimate collection of funds for 'Hajj'. The 'Hajj' performed with ill gotton funds stands unapproved and loses the Heavenly reward, though even then it stands discharged.

   Rule Of Action:

   A person with doubtful resources of his funds should borrow sufficient money for 'Hajj' expenses from a non-Muslim and then he should pay it back out of his own funds, so that he may not be deprived of the divine bounties and Heavenly rewards.

4. At the time of preparations for 'Hajj', do not forget to arrange for necessary cloth for 'Ihram'. A sheet and a loin-cloth (i.e. two sheets of cloth) suffice the dress for 'Ihram'. It is better to be of white cloth. An 'Ihram' comprising of two big towels, which can be easily used in place of the necessary sheet and loin, is far better for the days of intense summer or chilly winter seasons. If conveniently possible, arrange two or three 'Ihrams' for use one by one in case of their being dirty.

On Proceeding To Journey

1. A 'Hajj' pilgrim should get his faults excused by his friends and relatives at the time of taking their leave and request them to pray for his well being. When he intends to get out of his house, he should offer two 'Rak'at of Nafl prayers. On getting near the exit of his house he should recite Surah Inna Anzalna. (ch.97).

   When he comes out he should give whatever he can afford as charity and should recite 'Ayat-ul-Kursi'. Thereafter he should pray to Allah in these words: -

   "O Allah : I seek Thy protection against that I go or be led astray, or that I oppress or be oppressed ; and against that I do an act of ignorance or fall a victim thereto" :

   This invocation should also be pronounced: -

   "O Allah! Weask Thee for righteousness and piety in this journey of ours. We request Thee to bless us with the acts that may please Thee."

   "O Allah! Make this journey of ours convenient for us and help us in crossing over its distance easily."

   "O Allah! Thou art our companion in this journey and the care-taker of our family behind us."

   "O Allah! I seek Thy protection against the troubles in this journey; against beholding my property and family in bad condition on my return and against being impaired after being settled and against the malediction of the oppressed one."

2. If the Arabic text of the invocations is not safe in memory, their subject matter written in the translation underneath may be repeated in one's own language.

3. On taking leave of the relatives this invocation should be repeated:
   "I commend you to Allah's protection under whose charge the things are not lost."

4. At the time of getting into the traveling carriage 'Bismillah...' along with the following invocation should be pronounced:

   "Praise be to Allah who made it submissive to our control and we were not to control it (without the help of His omnipotence). No doubt we are certainly to return to our Lord."

During Journey

Inadmissible and absurd talks should be abstained from. As for as possible, one should keep oneself busy in the remembrance of Allah or in the study of the religious books which induce deep concern for the life hereinafter and mend one's ways.

To Begin With The Dictates For Hajj:

As the 'Takbir-e-Tahrimah' i.e. saying (Allah-o-Akbar) is meant to begin with the prayers (Salat), so is the 'Ihram' with which 'Hajj' or 'Umra' begins. The detailes of the 'Ihram' are to follow hereafter. But before this, the difference between Hajj and Umra and the kinds of Hajj should be learnt.

'Hajj And Umra

In relation to Baitullah there are two kinds of adorations. Firstly, the 'Hajj', most of the practices of which are performed within the five days of the month of 'Zilhijja'. In other than these particular five days these practices cannot be performed. Its details are given in the following pages. Secondly the Umra which can be performed at all times and in all the months of year except the five days of 'Hajj'. It includes only 3 practices:

1. Wearing 'Ihram' of Umra at or before Miqat.
2. Performing Tawaf (circumambulating 'Baitullah') on reaching Mecca.
3. Performing Sa'i (walking fast seven rounds) between Safa and Marwah. Thereafter, on having the hair cut or shaven, the 'Ihram' formalities come to an end.

Taking into consideration the performance of 'Hajj' and 'Umra' collectively or separately, 'Hajj' is divided into three kinds.

Three Kinds Of Hajj

Firstly:

Defining one's intention (Niyyat) exclusively for 'Hajj' Pilgrimage on starting the journey and wearing 'Ihram' with this very intention. 'Hajj' and 'Umra' are not added together. The Hajj of this kind is called 'Ifrad' and its' observer is named as 'Mufrid'.

Secondly:

Adding 'Hajj' and 'Umra' together and defining one's intention for both of them from the very beginning. 'Ihram' is also to be worn jointly for both. It is called 'Qiran' and one who performs this kind is termed as 'Qarin'.
Thirdly:

Adding Umra and Hajj together in a way that from Miqat the Ihram is first worn only for Umra. Hajj is not intended with this Ihram. On reaching Mecca the obligations of : Umra are discharged and the pilgrim has his hair cut or shaven, thus ending his Ihram of Umra. On the 8th of the month of Zilhijja the Ihram for Hajj is worn a fresh from 'Masjid-ul-Haram' This kind of Hajj is named as 'Tamattu' and its performer is called as 'Mutamatte'.

A 'Hajj' pilgrim is at liberty to choose anyone of these three kinds but Qiran is pre-eminent among them. All the three kinds differ with one another in respect of one's defining intention and wearing 'Ihram' therefor. They are also at variance with one another in some practices of performing them. Their distinctions should therefore be carefully instilled in mind.

The Difference Between The Abovementioned Three Kinds Of Hajj:

The first point where these three kinds are at variance with one another lies in determining one's intention therefor. In the first kind of Hajj that is to say in 'Ifrad' at the time of wearing 'Ihram' one has to intend to perform Hajj only. In the Hajj of the 2nd nature, the intention is to be determined for 'Hajj' and Umra both. In the third that is in 'Tamattu' at the time of wearing first 'Ihram', the intention is to be particularized to Umra only.

The other prominent difference liesin 'Ihram' wearing the duration of which in the first two kinds lasts upto the fulfillment of all the practices of 'Hajj', while in the third it ends on reaching Mecca when one has one's hair cut or shaven after being free from the essentials of Umra i.e. Tawaf of Ka'ba and Sa'i between Safa and Marwah. He will be able to stay in Mecca without the restriction of 'Ihram' upto the 8th 'Zilhijja' on which date he will again wear 'Ihram' on Masjid-ul-Haram (or from his residence in Mecca etc.) for the purpose of 'Hajj'. the third kind of 'Hajj' is, of course, comparatively more convenient but 'Qiran' is pre-eminent provided one successfully sticks to the long-lasting restrictions of 'Ihram'. Otherwise, it is better perform 'Tamattu'. Anyhow, the practices and dictates for Hajj, Umra and Ihram are similar to one another in all the three kinds. the only difference lies in the fact that for a 'Qiran' and 'Mutamatte', an offering of sacrifice in Mina on the 10th Zilhijja is wajib (essential) while for a 'Mufrid' it is only 'Mustahab' (desirable).

The intention detailed above for all the three kinds of 'Hajj' stands determined only by way of making up one's mind and by uttering the words thereof in one's own language. However it is better to pronounce it in Arabic language. For instance, in 'Ifrad' the intention is to be pronounced as follows:

"O Allah: I intend 'Hajj' Render it easy for me and accord it Thy approval. "

The intention for 'Qiran' should be pronounced as under :

"O Allah! I intend Hajj and Umra both. Render them easy for me and accord them Thy approval."

In case of 'Tamattu' the intention at the time of wearing first 'Ihram' is to be pronounced with these words :

" O Allah: I intend Umra. Render it easy for me and accord it Thy approval."

The intention has been depicted herein both the languages, Arabic and English. If one feels and difficulty in cramming up the words of the Arabic text, the pronouncement of its subject matter in one's own language is permissible irrespective of its being in any of the languages, English, Urdu, Persian, Panjabi, Bangla, or Pushto.

How To Wear Ihram

When you intend to wear 'Ihram' you should at first take a bath though only making an ablution (Wudhu) will also suffice. It is Sunnat (Tradition of the Holy Prophet) before bath or Wudhu to have the nails pruned, to lower down the moustaches by trimming, to undershave, to shave the armpits and to have a hair cut or shaven if it has been usual; otherwise to comb the long grown hair. For 'Ihram' It is Sunnat to comprise of two sheets of cloth, new or used but washed. One sheet should be used as a loin-cloth and the other as an upper cover. The sheets of black or any other colour are also permissible. When it is cold, blankets or towels can also be used.

It is neccessary for the loin sheet to be raised above the ankles. It is 'Sunnah' to say two 'Rak'at Nafl' prayers after wearing the 'Ihram' sheets; provided it is not offered in the prohibited times, that is to say at the time of rising or setting of the sun or the time of exact noon or the time after 'Fajr' (morning) prayers but before sunrise and the time after 'Asr (afternoon) prayers but before setting of the sun. In the first Rak'at of the Nafl it is preferable to recite Surah 109 (Kafiroon) and in the 2nd, Surah 112 (Akhlass) after Surah no 1 (Al-Fatiha i.e.) reciting any other Surah is however also permissible.

At the time of saying this prayer, the head should be covered with the sheet under use as upper cover because the 'Ihram' formalities, which necessitate to keep the head uncovered, have not yet commenced, After saying these two Rak'ats of Nafl you are to determine your intention for 'Hajj' with specific reference to one of three kinds of 'Hajj' you intend, by way of making up your mind as well as by pronouncing the words of intention formula mentioned here before. Thereafter you are to utter the words of 'Talbiya' the accepted Masnon text of which is as given below. These words must be carefully crammed up Abridgement or omission of any word therefrom stands Makroh (undersirable).

"Here I am! at Thy service ! O Allah! I am present! I am present! No partner Thou hath, I am present! Surely, all praise and graciousness as well as the whole universe is thine while no partner Thou hath."

The 'Ihram' does not begin by merely defining your intention therefor, but instead it commences with your utterance of the words of 'Talbiya'. As the 'Ihram' starts as soon as you pronounce the words of 'Talbiya', you should therefore remove the covering sheet from your head and let it remain uncovered before your saying 'Talbiya'. From this point of time throughout your journey the aforementioned words of 'Talbiya' should be often repeated with a loud voice. The 'Talbiya' should be repeated aloud particularly at the time of change of circumstances, e.g. in the morning and evening, while sitting down or standing up, going out and entering, meeting people and departing from them, while rising from bed, riding and alighting, while ascending a height or descending from it to a depression, it is Mustahab Moakkad (an 'emphatically desirable' act) as it is emphasized more than one ordinary Mustahab (desirable act). The women are, however, not allowed to pronounce it loudly. They should repeat it with a low voice. In Mosques, it should not be so loud that it may disturb those saying their prayers. Whenever you prono-unce 'Talbiya', repeat it three times and after it’s three times loud repetition you better recite Darod Shareef (soliciting blessings of Allah for the Prophet) with a low voice. Thereafter you may pray to Allah for your wishes and objects. 'Masnoon' invocation after 'Talbiya' is: -

"O Allah! I ask Thee for Thy pleasure and Paradise and I Seek Thy Protection against Thy wrath and the Hell."

Restrictions Of Ihram

In the state of Ihram the following practices are inadmissible and unlawful:

1. For males, wearing stitched or knitted clothes of the shape of one's body, such as shirt, trousers, underwear, Achken and coat etc. There is no harm to have stitched patching to the 'Ihram sheets as well as sewing of the loin in the middle. A sewn money-purse or belt is also an exception.

2. To cover head and face for males.

3. To apply any kind of scent to body or clothes; to used perfumed soap, to eat odoriferous tobacco. To smell any sweet smelling flower or fruit intentionally is also Makroh (undesirable). Unintentional feeling of any smell has however no significance.

4. To cut the hair of any part of the body.

5. To prune the nails.

6. While in Ihram, every sort of kissing and embracing with one's wife as well as enjoining a sexual intercourse with her is unlawful.

7. In the state of Ihram, even to mention sexual intercourse in the presence of women is unlawful.

8. Quarrelling and wrangling.

9. To hunt or to help a hunter.

10. To kill the louse of one's body or clothes.

11. To kill the locust.

Ihram For Women

Women's Ihram as well as their 'Hajj' is similler to those of men. The only difference is that women should remain clad with sewn clothes. They should also cover their heads. Only the face should be left uncovered, but in the presence of male strangers, the veil of 'Burqa' should be dropped in such a way that it may not touch the face. A woman is allowed to wear stockings and gloves. Wearing ornaments is also permissible. She can enter into the state of blood-discharge of childbirth, but in this position she should not say two Nafl prayers of 'Ihram'.

All the above-mentioned practices and abstinences of 'Ihram' are to be observed strictly. To do otherwise is a sin and, in most cases, for its expiation one falls under the obligation of 'Dam' i.e., an offering of sacrifice, full details of which can be known through some comprehensive book or by asking Ulama. However the details mostly needed have been given even in this treatise.

Contravention of the above-mentioned rules is sin. Moreover it also renders one's 'Hajj' as defective, though the Hajj obligation stands discharged. Sometimes the state of affairs becomes so grave that Hajj is totally nullified and its accomplishment next year becomes obligatory. That gravity lies in enjoying a sexual intercourse before one's stay in Arafat. In cases other than sexual intercourse, though kissing and embracing are also sinful acts yet they do not render a Hajj nullified.

Mawaqit Where And When To Enter Into The State Of Ihram

In this connection this is worth noticing that on all the four sides of Mecca, the Messenger of Allah (sallallahu alaihi wasallam): blessings of Allah and peace be on him) has assigned some distinct places on reaching where Ihram wearing becomes obligatory for the pilgrims to Mecca irrespective of the Ihram being for Hajj or Umra. These places are called Miqat, the plural number of which is Mawaqit. Fixation of Mawaqit has been narrated in Ahadith-e-Sahi-ha (Authentic traditions of the Holy Prophet) The above restriction of wearing Ihram on Miqat is general in its imposition on all residing outside Miqat. Whenever they enter into the precincts of Miqat with the intention to go to Mecca; whether their entrance is with some commercial purposes or in order to pay a visit to their friends or relatives; in any case they are under obligation, in relation to the rights of Bait-Ullah, that they enter Mecca after wearing Ihram from Miqat. If it is Hajj period, they are to wear Ihram for Hajj, otherwise they should wear Ihram for Umra and thus pay due homage to Bait-Ullah first. Only then they are supposed to look after their own business, (Badae). Anyhow, if the journey to Jedda is not with the intention to go to Mecca, but instead it is with the intention to reach Jedda or Madina ; in that case, it is not necessary to wear Ihram from Miqat.

Mawaqit Are Five:

Zulhulaifa: For the persons arriving from the side of Madina. It is at a distance of about 6 miles from Madina on the road way leading to Mecca. A mosque is situated here. The place is known as Bir-e-Ali nowadays.

Juhfa: For the pilgrims arriving from the side of Syria. It is near 'Rabigh', the well known 'Manzil' (station) on the road way of 'Madina'.

Qarn-ul-Manazil: For those coming from 'Najd'.

Yalamlam: For the persons arriving from the direction of 'Yemen'. It is a hill situated at a distance of about 15 to 20 miles from seashore. It is in fact a Miqat for the people of Yemen and Aden. In early times when there was no port at Jedda, the Hajj pilgrims arriving through the sea passage from India, Pakistan and other eastern countries had to adopt this route. That is why this is generally understood to be the Miqat for the people of Pakistan and India as well.

Zat-u-Irq: For the persons coming from the side of Iraq.

The persons traveling on a route not passing through these places will have to wear 'Ihram' for their entrance in Mecca on the points, which may confront any of these places. This Ihram wearing will, however, be before entering into these confronting points.

These 'Mawaqit' have been fixed for all those who live anywhere in the world outside the precincts of Miqat. The whole world outside the precincts of Miqat is termed to be, as Afaq and its inhabiltants are known by the term of Afaqi.

The Inhabitants With In The Miqat Boundaries

In this respect it is advisable to note that the Sacred Ka'ba is an exceedingly august and sublime place. Allah the Exalted has drawn three circles around it as a sign of its veneration. There are some distinct and specific dictates relating to every circle thereof. The first circle is that of 'Masjid-ul-Haram' (the Mosque around Ka'ba), in the centre of which Baitullah is situated. Next to Baitullah, the place held to be the most distinguished and venerable is the place, which has been encircled by 'Masjid-ul-Haram'. Related to this place there are many particular precepts but as they have no special relation with Ihram they need not be mentioned here. The 2nd circle is that of the boundaries of Haram. This circle is formed by some fixed territorial around Mecca where some marks of the boundries of Haram have been raised. The distance of these boundries of Haram from Mecca is three miles from one side, nine from another, and some what more or less from other sides. People living within this circle are named as 'Ahl-e-Haram' (the people of the sacred place). The 3rd circle is that of the Mawaqit mentioned here before. People living within the 2nd circle that is to say with in the boundaries of Haram are called Ahl-e-Haram while those who live outside the Haram but within the circle of Mawaqit, they are called 'Ahl-e-Hill' (people of the place of admissibilities).

The inhabitants of out-side the precincts of Mawaqit are known as Ahl-e-Afaq.

Regarding Ihram, particular instructions for Ahl-e-Afaq have already been explained that whenever they intend to go Mecca they are under obligation of wearing 'Ihram' before the time they step forward beyond the precincts of Miqat or their confronting points. This obligation is irrespective of one's intention being for the purpose of 'Hajj' and 'Umra' or for some commercial purposes or in order to pay a visit to friends etc.

For the inhabitants of 2nd circle that is to say for persons living within the Miqat boundaries but outside the precincts of Haram, (who are called Ahl-e-Hill), the rule of action in this respect is that in case they intend to go to Mecca for the Purpose of 'Hajj' or 'Umra' they are to wear 'Ihram', at the time they leave their home or at the most before reaching the precincts of Haram. If their proceeding to Mecca is for some commercial purposes or for any other need, they are not obliged to observe 'Ihram' formality. They can go to Mecca without Ihram whenever they like.

The inhabitants of the first circle, that is to say the persons living within the precincts of Haram, are also under no restrictions of 'Ihram'. When they desire to perform 'Umra' they should go outside the precincts of Haram and wear Ihram. When they intend to perform Hajj they are to wear 'Ihram' from the Haram itself.

Pakistan And Indians Where To Wear Ihram

It is noteworthy that for the Afaqi people Ihram is obligatory to be worn on Miqat or on the point confronting Miqat. It is not permissible to step forward towards Mecca without Ihram beyond Miqat or the point confronting Miqat. If anyone does so, he will be under obligation to offer Dam.

Yet it is not only permissible but also preferable to wear Ihram before Miqat or the point confronting Miqat.
Since the introduction of traveling by aeroplanes, there have been two routes for Pakistani and Indian travellers. One is the sea route and the other is the air route. There are separate rules of action regarding Ihram for both the routes.

Rule Of Action By The Sea Route:

As the steamer sails on the sea along the coast, there is no Miqat on the way upto Jedda, nor such a point as to confront the Miqat so as the wearing of Ihram may become obligatory while saailing on the sea. But, of course, after passing by the port of Aden, the point confronting Yalamlam, the Miqat for the people of Yemen, is well known. For that very reason, the pilgrims on board wear Ihram, at this place considering it as confronting point. It is not only permissible, but also preferable to wear Ihram at this confronting point. But since the traveller has to reach Jedda from outside, without crossing the point confronting Yalamlam facing towards the venerable Mecca; and until he reachers Jedda, he does not confront the Miqat while going towards Ka'ba, it is also permissible if anyone delays to wear Ihram till the reachers Jedda, and wears it on arriving at Jedda. Detailed arguments on this rule will be found in my Urdu treatise "Ahkame Mawaqit".

For Pilgrims Travelling By Air:

It is well understood that the pilgrims travelling by air have to cross, often unknowingly, the Miqat of Najd or Iraq or their confronting points. Even, sometimes proceeding to Jeddah, they have to cross the very precincts of Haram. They, therefore, have no choice to wear their Ihram after landing on Jeddah. It is incumbent upon them to wear Ihram at Karachi Air port or during their voyage, not later than one or one and half hour after the aeroplane takes off. It is the only way to avoid the risk of crossing Miqat without Ihram. If they fail to do so, they will be sinful as well as under an obligation to offer a 'Dam'.

For Indian Pilgrims Proceeding Form Bombay:

On consulting the map it is estimated that their aeroplane also reaches Jedda after crossing the confronting point of the Miqat for Najd or Iraq. Therefore these gentlemen should also wear Ihram at Bombay Air port or at the time when an hour or one and a half hour passes after the aeroplane takes off.

On Reaching Jedda:

The travellers by the routes; air and sea, first reach Jedda. It is not therefore improper to call Jedda as the geteway to Haramain. On reaching Jedda thanks should be offered to Allah as the cherished destination has drawn nearer, Ihram would either be already worn, otherwise it may be worn on reaching here. Talbiyah should be repeated with a loud voice at suitable intervals. The whole of the time spared from necessities of life should be kept busy with the remembrance of Allah the Now, the journey from Jedda to Mecca is very short by motor vehicles. At a short distance beyond the intermediate travelling destination 'Bahra' the two pillars of the 'Haram' boundaries will become visible. Herefrom onward begins the Haram of Mecca.

Entrance InTo The Precincts Of Haram

Entrance into the precincts of Haram is, in fact, the rarely allowed admission into the magnificent sanctuary of the Lord of Glory, the Sublime. One should enter these precincts with careful vital feelings of His megnificence and dignity. The preceding Prophets (peace be on them) and virtuous eminent people in the past have accustomed to walk from here onward bare-footed. If it was not from 'Zee-Tuwa', a place outside the city of Mecca, or at the most on entering the Holy city of Mecca (Hayatul Qulob of Makhdom Hashim Sindi). But nowadays, we generally travel by motor vehicles and a dropping of our own choice is not possible. Moreover, our luggage in the bus certainly keeps our mind attached to it. Hence we enter the Haram while travelling in a motor vehicle but at the time of entrance one should be particular about repeating Talbiya again and again and about craving mercy of Allah with utmost expression of humiliation.

Entrance In To The Holy City Of Mecca

Rule Of Action:

Taking a bath before entering the Holy place of Mecca is a tradition of the Holy Prophet. This tradition can stand followed if, nowadays, a person takes a bath on taking a start from Jedda because nowadays, on account of motor vehicles this distance is covered in a very short time. On entering Mecca he should at first look after his luggage and manage his lodging so that his mind does not remain attached therewith. Thereafter he should come in 'Masjid-e-Haram.

Rule Of Action:

It is Mustahab (desirable) for a pilgrim to enter 'Masjid-e-Haram' through Babussalam (one of the gates of Masjid-e-Haram). The original Babussalam still remains on the very place where it was in the times of the Holy Prophet. A new gate, however, has been built confronting the old Babussalam when Masjid-e-Haram was widened. This new gate, too, is called Babussalam. Now one should enter Masjid-e-Haram through this new gate, but there is no harm to enter through some other gate. Entrance should be with constant repetition of Talbiya and most humbly and submissively, considering the dignity abd sublimity of Baitullah.

Rule Of Action:

The entrance to the Mosque should be with your right step forward and after saying Darood Sharif, you should pray in the following words:

"O Allah ! Open unto us the gates of Thy mercy and render easy for us Thy gates of (our) livelihood."

If the actual words of the invocation are not preserved in memory, one may pray to Allah by repeating the subject matter there of in one's own language.

At The Time Of Your First Glance On Baitullah
You should proclaim (Allah-o-Akbar La Ilaha Ilallaho) three times and pray in the following words, which have been narrated from Hadith:

"O Allah ! Thou art the Peace and from Thee is the peace. O, our Lord! Keep us alive with peace";

"O Allah ! Elevate this House of Thee in reverence, dignity, honour and awefulness and raise those who perform 'Hajj' or 'Umra' towards it, in dignity, honour, reverence and heavenly reward."

Invocation in the above words is 'Mustahab' (desirable). In case it is not memorised you may pray to Allah in your own words for your good desires. Praying to Allah at this proper time stands approved.

Rule Of Action:

At the time of entering Masjid-ul-Haram one should not say two Nafl of 'Tahiyyat-ul-Masjid' because those who come here for the sake of a 'Tawaf', their 'Tahiyya' (token of veneration to the mosque) is the 'Tawaf' itself instead of 'Nafl'.

The First Thing Tawaf

One who enters Mecca from outside, with any intention whatsoever, since it is obligatory for him not to cross the Miqat without Ihram, therefore, one who comes here will have to enter the state of Ihram either for any of the kinds of Hajj or for Umra and then he will reach Mecca. In any case, the first thing for him, after getting himself relieved of the arrangement of his luggage, is so enter Masjid-e-Haram and perform Tawaf. But the nature of Tawaf will, of course, differ in each case. It will be the Tawaf of Umra for one who performs Hajj-e-Tamattu; for Mufrid it will be Tawaf-e-Qudom, which is Sunnst and not Wajib. One who enters the Ihram of Qiran, he will first perform Tawaf of Umra and Sa'i. Then he will perform Tawaf-e-Qudom for Hajj.

To Go To Multazam And Pray

The part of Baitullah which is between 'Hajar-e-Aswad' and the gate of Baitullah is called Multazam. Invocations at this place are specially granted. According to 'Sunnat' you are to go to Multazam after Tawaf. There, you are to place your both hands upright in the direction over your head-on the wall of this particular part of Ka'ba. You are also to touch the wall with your breast and cheeks, and pray to Allah humbly and submissively. It is an experienced act that such invocation is never rejected.

To Have A Drink Of ZamZam Water

After Tawaf it is 'Mustahab' to go to the well of Zamzam and have a bellyful drink of Zamzam water while you are facing Baitullah. This drink should be in three breaths, reciting 'Baitullah' in the beginning and 'Alhamd-u-lillah' at the end.

Rule Of Action

Taking a bath or making an ablution with the water of Zamzam is not proper yet a person without ablution is allowed to make an ablution. Doing Istinja or cleaning out the pollution of your body or clothes is not lawful with this water (Ghunya).

Idhtiba' and Ramal During Tawaf

The practices of Tawaf so far mentioned are equally necessary for the observers of every kind of Tawaf, whether it may be a Tawaf of Umra or a Tawaf of Hajj and similarly its observer may be a Mufrid or a Qarin or a Mutamatte. It may be a Wajib Tawaf or 'Sunnat' or 'Nafl'. But the Tawaf wherein you have to observe Sa'i between Safa and Marwah requires you to perform two more practices: -

Firstly the Idhtiba, that is, you are to put the upper sheet of your Ihram on your left shoulder; taking it through your right armpit. In Tawaf followed by Sa'i, Idhtiba is Sunnat only for males from the very beginning upto the end. But at the tine of saying two Rak'ats of Tawaf the sheet is to cover both your shoulders as usual (Zubda). The second practice is that of 'Ramal' which is Sunnat in the first three circuits of Tawaf. The way of performing Ramal is to walk hurriedly with forceful and narrow paces while shaking the shoulders like a brave soldier going to battlefield. But he is not required to run. (Hayatul Qulob).

Rule Of Action:

Idhtiba and Ramal both are Sunnat for males only. Females are exempted.

Rule Of Action:

The first Tawaf performed by a Qarin or a Mutamatte will be treated as a Tawaf of Umra whereafter Sa'i of Umra becomes obligatory. As such, Idhtiba and Ramal are necessary for both of them, unlike a 'Mufrid' who wore Ihram' only for 'Hajj'. His first Tawaf will be treated as Tawaf-e-Qudom whereafter Sa'i for 'Hajj' is not necessary to be observed at that very time because he has the choice to perform Sa'i at that time or after Tawaf-e-Ziyarat on the 10th day of the Zilhijja. Anyhow, in case he desires to perform the Sa'i for Hajj with Tawaf-e-Qudom, He will also have to observe the Sunnat of Idhtiba and Ramal in his first Tawaf-e-Qudom. But it is preferable to perform Sa'i of Hajj after Tawaf-e-Ziyarat.

Sai Between Safa And Marwah

Safa and Marwa are two hills in the neighbourhood of Masjid-ul-Haram. The literal meaning of Sa'i is to run. In the terminology of Shari'at (Islamic Law) to make seven rounds between Safa and Marwah, in a particular way, is called Sa'i. It is observed as a memorial of a particular action of Hazrat Isma'il (peace be upon them). This Sa'i is 'Wajib' both in 'Hajj' and Umra.

Rules And Conditions For Sai:

It is a condition for Sa'i to be performed after Tawaf. A Sa'i performed before Tawaf is not valid. It will have to be performed again after Tawaf. (Zubda). It is not, however necessary to perform a Sa'i immediately after Tawaf. Though it is a Sunnat to do so yet there is no harm if there is a pause in between due to one's being tired or on account of some other requirement (Zubda).

Rule Of Action:

For a Sa'i performed after the stay at Arafat and along with the Tawaf of Ziyarat, Ihram not a condition. It is even preferable and desirable to perform Tawaf-e-Ziyarat, after taking off Ihram in Mina on the 10th of Zilhijja when you already become free from offering a sacrifice and having your head shaven, although it is also permissible to perform Tawaf-e-Ziyarat before putting off Ihram. But Ihram is a condition for the Sa'i of Hajj which is performed before the stay at Arafat. Similarly, Ihram stands a condition for a Sa'i of Umra as well.

Rule Of Action:

If Sa'i was not performed after Tawaf-e-Qudom, it must be performed within Ayyam-e-Nahr after the Tawaf-e-Ziyarat. It is Makroh to delay Sa'i after the days of Nahr (Hayat-ul-Qulob).

Rule Of Action:

Though Sa'i is 'Wajib' to be performed on foot yet in case of some excuse it is allowed with the help of some sort of conveyance like rickshaw etc. If someone performs Sa'i on a vehicle without any excuse, he falls under the obligation of Dam i.e. offering a sacrifice.

Masnon Mode Of Sai:

After Tawaf when you become free from having a drink of Zamzam Water and ready to go for Sa'i you should go again to Hajar-e-Aswad and offer an Istilam for the 9th time, i.e. you kiss Hajar-e-Aswad if possible, otherwise touch Hajar-e-Aswad with some stick or your hand and then kiss it. In case it is also not possible, kiss both your hands while keeping them in a confronting position to Hajar-e-Aswad and proclaim.

Thereafter, according to the traditions of the Holy Prophet you come out through 'Babus Safa', though it is also permissible through some other gate. Then you are to ascend Safa so high as you may have a look of Baitullah. Thereupon you are to stand with your face towards Ka'ba and make up your mind as follows to perform Sa'i:

"O Allah! for the sake of Thy pleasure I intend to complete seven rounds of Sa'i between Safa and Marwah. Now render it easy for me and accord it Thy approval."

Vitalizing this Niyyat (your intention) in mind is sufficient, but to pronounce it in words is however preferable. Then you are to raise your hands as they are raised at the time of invocation and not to raise them in a position similar to that of Takbir-e-Tahrima in prayers as most of the ignorant people do (Manasik, Mulla Ali Qari). Thereafter, pronounce Takbir and Tahlil loudly and Darod Sharif with a tender voice, and Pray to Allah, humbly and submissively. This is also a place attracting Allah's approbation. Though it depends upon your own choice,

you may Praise Allah with whatever words you like and you may pray to Him whatever you are desirous for, yet the invocation narrated from the Messenger of Allah (peace be upon him), particularly for this place is preferable. The invocation is:

"There is no God but Allah, He is Unique, He hath no partner; The whole universe is only for Him and for Him is the praise. He gives life and He brings death."

"He hath power over all things. There is no God but Allah. He is Unique. He fulfilled His promise and helped His slave and He alone defeated the enemies."

Following this invocation there is another invocation to be recited, narrated from the Messenger of Allah (peace be upon him).

"O Allah! Thou said, 'Call on me, I would respond' and Thou never breakest Thy promise ; and I ask Thee that as Thou hath guided me to Islam, do not derive me of it till thou takest me unto Thee while I am a Muslim."

These Takbirat and invocations are to be repeated three times. Besides this, you may invoke whatever blessings you desire as it is a place of approbation. Hereafter you are to walk, while reciting the name of Allah, from Safa to Marwah with usual pace. When you reach within a distance of six cubits from the place where green pillars have been erected within the wall, you are to start running and keep running even after crossing the other green pillars, upto a distance of six cubits from these latter pillars. Then again you are to walk with usual steps. For this occasion the following invocation has been narrated from the Messenger of Allah (peace be upon him):

"My Lord! Forgive and have mercy! Thou art Most Powerful, Most Gracious. (Zubda)"

You may however pray for whatever else you desire as prayers are granted at this place also.

Rule Of Action:

If you are performing Sa'i by means of some carriage you should speed it up between the two green pillars provided it does not hurt others. To run whether on foot or on a carriage is Sunnat only upto such an extent that it does not cause annoyance to others. When you reach Marwah, the hill confronting to Safa, you are to ascend it and stand there with your face towards Baitullah. Here also you are to repeat the practice you observed on Safa like raising your hands, pronouncing Takbir-o-Tahlil and praying. You have thus completed a round of Sa'i. Thereafter you are to walk back from Marwah to Safa. This time as well you are to start running a short while before reaching the green pillar and upto a short distance beyond the other green pillar you are to continue running. Then walking on usual steps, you are to ascend Safa and as detailed above you are to raise your hands in the position of invocation, repeat Takbir-o-Tahlil and pray as before, Thus you have completed the 2nd round. In this way you are to complete seven rounds. Sa'i commences from Safa and ends on Marwah.

Rule Of Action:

It is a Sunnat of the Messenger of Allah (Peace be upon him) to complete seven rounds of Sa'i and then to offer two Rak'ats of prayers by the side of 'Mataf' (where Tawaf is performed in the Haram. It is howover permissible to offer two Rak'ats somewhere at Bab-ul-Umra.

Rule Of Action:

Cleanliness, ablution and wearing clean clothes are treated to be Mustahab for the observance of Sa'i though it stands accomplished otherwise as well (Ghunya).

On Being Free From Sai:

Now all the practices pertaining to Ihram and Umra have come to end provided the 'Ihram' was worn with the intention of Umra or of Tamattu in Hajj. After being free from Sa'i you may have your head shaven or at least have its hair cut equal to a finger's joint (about an inch) in length. To shave the head is called 'Halq' and to cut the hair is called Qasr. With this Halq or Qasr, Ihram formality has ended. Now, the observer of Umra alone has become free. Similarly the observer of Umra pertaining to Hajj-e-Tamattu has now stood relived from the obligation of Umra or Tamattu. Formalities of Ihram have now ended for both of them. They may now stay in Mecca, like common inhabitants and wait for the days of Hajj, which will commence from the 8th day of Zilhijja. During this intervening period they should not stroll unnecessarily in Bazars or in meetings. Presences in Haramand frequent Nafl Tawafs should be treated as Allah's great bounty.

On the other hand, if a person is Mufrid that is to say he has worn Ihram from Miqat for Hajj only or if he is a Qarin and has worn Ihram from Miqat for Hajj and Umra both; in each case, Ihram formality is still existing and as such both of them are bound to stay in Mecca with all the restrictions of Ihram. They should try to remain present in Masjid-e-Haram and spend most of their time in observing Tawaf to Baitullah, which in fact, should be considered a great boon. They should avoid useless meetings and bazars and wait far the days of Hajj, which are due to commence on the 8th day of Zilhijja.

Rule Of Action:

During this waiting period a Nafl Tawaf, if made, will not include Idhtiba and Ramal.

The Five Days Of Hajj

The practice and fundamentals of Hajj commence in a chain from the 7th day of Zilhijja. On the 7th day the Imam delivers the first Khutba of Hajj after Zuhr prayers wherein he explains the practices of Hajj and gives a program for the next five days.

The First Day - The 8Th ZilHijja

Today, after sunrise, all the pilgrims are to go to Mina in the state of Ihram. Mufrid who's Ihram is for Hajj only and Qarin who's Ihram is for Hajj and Umra collectively, both are already with Ihram. The Mutamatte who had taken off his Ihram after Umra as well as the inhabitants of Haram will today wear Ihram at first. They should take a bath in accordance with Sunnat and should come in Masjid-e-Haram after wearing Ihram. It is Mustahab for them to perform a Tawaf. After saying two Rak'ats of Tawaf they should say two more Rak'ats for Ihram. Then they should make up their mind for Hajj in this way :

" O Allah! I intend to perform Hajj for the sake of Thy pleasure. Render it easy for me and accord it Thy approval."

With this Niyyat they should repeat Talbiya.

No sooner did you repeat Talbiya the Ihram for Hajj started. Now you have come under all the aforementioned restrictions of Ihram. Now, you should proceed to Mina, which is a vast open field between the two-sided hills at a distance of 3 miles from Mecca. It is Sunnat to say five times prayers from the Zuhr prayers of the 8th Zilhijja upto the Fajr prayers of the 9th in Mina and to stay here this night. It is Makroh this night to stay in Mecca or to reach Arafat. (The Annotation to Zubda).

The 2nd Day, The 9th ZilHijja The Day Of Arafat

Today you are to perform the most important fundamental of Hajj, without which Hajj does not stand performed. Today, when the sun rises a bit high you are to set out for Arafat from Mina. Outside the precincts of Haram and at a distance of 9 miles from Mecca, Arafat is that great open field where the Holy Prophet Hazrat Adam and Hazrat Hawwa were mutually acquainted and met together after their separation. This very acquaintance (ma'rifa or t'aruf) is said to be the root of the name of Arafat.

The boundaries of this open field are fixed on all four sides. The Saudi Arabian Government has now marked these boundaries prominently so that the " Stay at Arafat", which is the most essential fundamental of Hajj, is not erroneously performed out side the precincts of Arafat. On the side from which the pilgrims enter this open field there is a big mosque called Masjid-e-Namira, which was built by the Holy Prophet Hazrat Ibrahim Khalil-ul-Lah (Peace be upon him). This mosque is just at the edge of the open-field of Arafat. The piece of land below the western wall of this Mosque is out of Arafat and is called Batn-e-Urana. It is not within the boundaries of Arafat. A stay here is not valid.

Now a days; it is observed that many tents are pitched in this very place, Batn-e-Urana. If these people leave their tents at the time of waqof (stay) and enter the boundaries of Arafat their Hajj will however stand discharged, otherwise it will stand null and void. This should be carefully understood. Mu'allims should not be relied upon in this respect. The stay can be held anywhere within the surrounding of Arafat but a stay near Jabal-e-Rahmat (A hill in Arafat) is preferable.

Waqof-e-Arafat

The literal meaning of Waqof is to stay. The stay at Arafat for a while from the time after Zuhr (Midday) on the 9th of Zilhijja up to the daybreak (on the 10th) is the basic fundamental of Hajj. It is Wajib to stay at Arafat till sunset of the 9th. It is Mustahab to take a bath before moon but if it is difficult, making an ablution only will also suffice. Being so prepared a pilgrim should go to Masjid-e-Namira. Here the Imam-ul-Muslimin (The leader i.e., ruler of the Muslims) or his vicegerent will deliver the 2nd Khutba of Hajj, which is Sunnat, not Wajib. He will then lead the congregation of Zuhr and Asr prayers taking them togather in the time of Zuhr. In this case two Sunnat prayers of Zuhr will be abandoned.

Rule Of Action:

On the day of Arafa in Arafat, this combining of Zuhr and Asr prayers togather in the time of Zuhr is Sunnat or Mustahab but this is subject to the condition that you are wearing the Ihram of Hajj and the prayers are performed in the leadership of Imam-ul-Muslimin or his vicegerent. Firstly Zuhr and then Asr prayers are to be performed separately.

Rule Of Action:

A great majority of Sahaba (the Companions of the Holy Prophet) is of the view that like all other prayers in general, in the prayers will be performed by a stationed person. But according to some of the Sahaba, a stationed person also will have to cut short the prayers of this day from four Rak'ats to two Rak'ats as one of the particular practices of Hajj. In the Mosque of Namira, if Zuhr and Asr prayers are led by a stationed Imam and he cuts short the Prayers, according to Jumhor (a great majority of Ulama) such prayers will stand void and its revision will be Wajib. This is a case which is usual now-a-days that a stationed Imam leads the congregation of the prayers while cutting them short in two Rak'ats. Therefore, you should say your prayers with congregation at your own places in tents. Zuhr prayers should be said in the time of Zuhr and Asr prayers in the time of Asr. The condition for combining both the prayers togather in the time of Zuhr is that they are said under the leadership of Imam-ul-Muslimin or his deputy. Since the leader (Imam) in prayers, inspite of his being stationed, cust short the prayers, therefore the prayers of a Hanafi, stationed or traveller, does not stand discharged under his leadership.

Manson Mode Of Waqof-e-Arafat:

Proper time of Waqof is from afternoon to sunset. A pilgrim may stay anywhere he likes in the Arafat field but it is preferable to stay near the well-known hill of Arafat, Jabalur Rahmat where the Mauqif (the place of stay) of the Messenger of Allah (peace be upon him) is situated. If you cannot approach that actual place easily then it is better to reach as near it as possible. But if it is difficult to approach near Jabalur Rahmat or it is very difficult to locate his own tent on return, as is very usual nowadays, the pilgrim should then observe Waqof in his own tent. The real worth wanted in this respect is the tranquility and humiliation of your heart and that can be achieved only when your heart is not attached to your belongings and relatives or companions behind.

Rule Of Action:

It is highly preferable to observe Waqof in a standing position facing Ka'ba upto the time of sunset but in case it is difficult, you should try to stand as long as you can and then you may sit and stand again when you regain your rosistence. During this period you should remain busy in humble pronouncement of Talbia, recitation of the Holy Qur'an, Darod Sharif, Istighfar (seeking forgiveness of Allah) and remembrance of Allah. You should implore before Allah for all mundane and heavenly design for yourself, for all your relations, friends and for all Muslim brethren. This is the time when implorations and invocations are responded and very scarcely this opportunity falls to one's lot. On this day you should abstain from even the permissible but unncessary mutual talks, the Whole time should be spent in the remembrance of Allah and invocations before him.

Rule Of Action:

In the invocations of Waqof it is Sunnat to raise your hands in praying position but on feeling tired you may pray with your hands let down as usual. It is narrated from the Holy Prophet that the raised his hands and pronounced (Allah-o-Akbar Wa Lillahil Hamd) three times and thereafter he said this invocation:

"There is nio God but Allah, He is Unique, He hath no partner. The whole universe is for him and for Him is the praise. O Allah! Keep me on the guidance and purify me with piety and forgive me in the Hereafter and in this world."

The Holy Prophet (Peace be upon him) then let his hands dawn for as long a time as can be taken for the recital of Surah Fatiha. Then again he raised his hands and repeated the same words and invocation. Thereafter he again let his hands down for the same time equivalent to the recital of Sura Fatiha, and again for the third time he repeated the same words and invocation with raised hands (Zubda).

The Invocations At The Time Of Waqof:

It is a fact that the best invocations are those which are prayed for humbly and earnestly, in whatever language they may be. but on the other hand, it is also a fact that everyone does not know the etiquette and adequacy of invocations. Oh, could we but sacrifice our own selves, our belongings and our parents, for the Messenger of Allah (Peace be upon him) that he taught us invocation beyond our imagination, for our wordly wants and needs, along with our religious designs. These invocations have been compiled by Ulama in regular books. For example, Al-Hizb-ul-A'zam and its extract Munajat-e-Maqbol have been published. They are available everywhere. Translation of prayers may also be available with the texts. There is plenty of time to repeat all the invocations contained in Al-Hizbul-A'zam or Munajat-e-Maqbol. But please note that only repeating an invocation is not the aim. The aim is to pray to Allah. As such, the persons not conversant with Arabic language should better pray to Allah after having the words of translation fully understood. In case it is not possible, Please read it as it is. It is hoped that mere reading of the invocations will also attract Allah's approval. Alongwith these invocations, whatever needs you know about yourself, your family members, your friends and Muslims in general, you may pray to Allah for them also, in your own language. Some invocations are to follow further in this very book. At least these invocations should continue to be repeated upto the time the sunsets. It is Makroh to delay after sunset.

The Messenger of Allah (Peace be upon him) said, "The best invocation on the day of Arafa, and the best of all the invocations I ever offered or other holy Prophets before me ever offered is:

"There is no god but Allah: He is Unique; He hath no partner, the whole universe is for Him and for Him is the praise, and He hath power over all things."

It is a brief invocation. It should be repeated again and again. But the time is abundant and opportunity is in hand. It should be availed of for praying to Allah imploringly for all your mndane and heavenly desires in your own language as well. These invocations should include all your relations, friends, connexions and all Muslims. For all our mundane and heavenly designs no one can suggest more adequate and more comprehensive invocations than those taught by the Messenger of Allah (Peace be upon him). These invocations have been compiled by Ulama in some of the books. Mulla Ali Qari has collected these invocations in his Hizbul-A'zam; an extract of which has been compiled by Maulana Thanvi in his Munajat-e-Maqbol. these invocations, if heartfelt and pronounced with attentive mind, will attract all your mundane rewards as well as heavenly betterment. However, out of all these invocations, hereunder we give some selected comprehensive invocations for those who cannot manage to repeat all. At least they should be prayed for humbly and earnestly with their meaning thoroughly understood. The invocations are
:

"O Allah! I have done much wrong to myself and none can forgive my sins except Thou, so forgive me with Thy special forgiveness and have mercy on me, no doubt Thou art Oft-forgiving, All Merciful. O Allah! grant me forgiveness by which Thou may improve my affairs in both the worlds and turn unto me with Thy

approval to the penitence of mine which I may never violate. Make me steadfast on the path of uprightness wherefrom I never go astray. O Allah! turn me from the baseness of disobedience to the esteem of obedience."

Rule Of Action:

A person who gets out of the precincts of Arafat before sunset, he is bound to return and leave Arafat after sunset; otherwise he will fall under the obligation of Dam i.e., an offering of animal's sacrifice.

Rule Of Action:

If a person, through an excuse, cannot have a chance of Waqof in Arafat on the 9th Zilhijja from afternoon upto the sunset, he is allowed to observe Waqof after the sunset on the night of the 10th Zilhijja before daybreak. The obligation will thus stand discharged (Manasik of Mulla Ali).

Proceeding From Arafat To Muzalifa

Muzdalifa is situated within the boundaries of Haram at a distance of 3 miles towards the east from Mina. You are to reach Muzdalifa on the night of the 10th Zilhijja after being free from the Waqof in Arafat. Maghrib and Isha prayers are to be said togather in the time of Isha. The name of Allah and Talbia should be continuously repeated throughout the way. On this day, it is not permissible for the Hajj Pilgrims to say their Maghrib prayers in Arafat or on the way to Muzdalifa. It is Wajib to delay their Maghrib prayers and to say it is Muzdalifa alongwith Isha prayers. The Waqof Fardh prayers of Isha should be said imm-ediately after the Fardh prayers of Maghrib. Sunnat prayers of Maghrib as well as Sunnat and Witr prayers of Isha should be said afterwards (Zubda).

Rule Of Action:

In Muzdalifa both the prayers of Maghrib and Isha are to be performed with one solitary Azan (call to prayers) and one Iqamat.

Rule Of Action:

It is Wajib to combine togather Maghrib and Isha prayers at the time of Isha in Muzdalifa and a congregation is not a precondition there for (Hayat-ul-Qulob).

Rule Of Action:

Maghrib prayers, if said in Arafat or on the way to Muzdalifa, will have to be revised on reaching Muzdalifa.

Rule Of Action:

If a person reaches Muzdalifa before the time of Isha, he should wait and postpone his Maghrib prayers upto the time of Isha when both these prayers, Maghrib and Isha should be added together (Zubda).

Rule Of Action:

In Muzdalifa, it is Mustahab to wake at night and remain busy in adoration to Allah. In the opinion of some Ulama this night is more excellent than Lailat-ul-Qadr even (Zubda).

Rule Of Action:

It is Sunnat-e-Mu'kkada (emphasised Sunnat) to stay at Muzdalifa on the night of 10th Zilhijja i.e. the night of Id-ul-Adhha (Hayat-ul-Qulob).

The Third Day Of Hajj: Waqof-e-Muzdalifa

Today is the 10th of Zilhijja. Today the Hajj Pilgrims have to perform many Wajibat (plural of Wajib) and Faraidh (plural of Fardh) of Hajj. That is why they have been exempted from saying Id Prayers. The first Wajib is the Waqof in Muzdalifa the duration of which of from the appearance of Fajr (day break) to some time before the rising of the sun. This Wajib however stands discharged if someone goes to Mina a short while after the appearance of Fajr without waiting for the sunrise. though only saying Fajr prayers in Muzdalifa does also suffice the fulfillment of this Wajib yet Sunnat is this that the sunrise should be waited for.

Rule Of Action:

Waqof can be observed anywhere within the surroundings of Muzdalifa open-field with the exception of Wadi-e-Muhassir (the Valley of Muhassir) which is a place out of Muzdalifa towards Mina. This is the place where the Divine punishment had desce nded upon the people of the elephant (Ashab-e-fil). It is also known, nowadays, by the name of Wadi-e-Nar. On its entrance, the Government of Saudi Arabia has fixed a notice board so that no one stays in Wadi-e-Muhassir by mistake. It is preferable to observe Waqof near Mash'ar-e-Haram which is also called as Jabal-e-Quzah. If due to rush of people it is difficult to reach there you may observe Waqof after offering your Fajr prayers in darkness (Just after daybreak) wherever you have been staying. During this Waqof also, you should remain busy with Talbiya, Takbir, Tahlil, Istighfar, Tauba (turning to Allah in penitence) and Darod.

Rule Of Action:

Waqof-e-Muzdalifa is Wajib but for women and very old, weak and ailing persons it is permissible that they abandon the Waqof and go straight to Mina. Any Kaffara-e-Dam (i.e. atonement by way of animals' sacrifice) is also not Wajib on them on this account. But of course, if mail persons abandon this Waqof without any ailment or very old age they will certainly fall under the obligation of Dam.

Rule Of Action:

This distinction between an ailing and an unailing person that an ailing person is not bound to offer a 'Dam' on abandoning the Waqof is exclusively related to Waqof-e-Muzdalifa. Violation of any of other abstinances of Ihram inspite of its being on account of illness will however impose obligation of Dam (Zubda).

Proceeding To Mina From Muzdalifa

A short while before the sunrise which may be equivalent to the time sufficing two Rak'ats of prayers, you are to proceed to Mina from Muzdalifa. Delaying your proceeding is contrary to Sunnat (Hayat-ul-Qulob). It is also a Sunnat to collect from Muzdalifa seven pebbles equal to a big gram or a date-stone in size for the purpose of Rami at Jamarat-ul-Aqaba.

The 2nd Wajib Of 10th ZilHijja

The Rami At Jamrat-Ul-Aqaba:

Today on reaching Mina, the first thing to do is the Rami at Jamarat-ul-Aqaba which is Wajib on this very day. It may please be noted that there are three such places in Mina, which are called as Jamarat. Seven pebbles are pelted on each of these Jamarat. The first Jamra is near the mosque of Mina i.e. Masjid-e-Khaif. It is called Jamrat-ul-'Ola. The 2nd Jamra is next to the first and is called Jamrat-ul-Aqaba is situated at the end of Mina. Today on the 10th Zilhijja, you are to perform Rami with seven pebbles on Jamrat-ul-Aqaba only. Rami literally means pelting of stones or pebbles. This Rami is observed as a memorial of that approved action of Hazrat Ibrahim (Abraham) which he did at the time he took his son Hazrat Isma'il (Ishamel) for offering him as sacrifice and the satan tried to mislead him. At that time Hazrat Ibrahim repelled the satan by throwing pebbles at him.

Rule Of Action:

For the Rami of the First day at Jamrat-ul-Aqaba, it is Mustahab to bring seven pebbles from Muzdalifa; yet collecting them from anywhere else is also permissible. But they should not be collected from the neighbourhood of Jamarat, because the pebbles lying near Jamarat are reprobated in the eyes of Allah as clearly stated in Hadith. The pebbles thrown by those pilgrims whose Hajj has been approved by Allah are lifted up. For the Rami to be done at Jamarat in the coming days, It is not Sunnat to bring pebbles from Muzdalifa. They should be collected from somewhere else but not from the neighbourhood of Jamarat (Zubda).

Rule Of Action:

The pebbles should be of the size of big grams. It is permissible even if they are equal to date-stones in size. It is Makroh to perform Rami with big stones (zubda).

How To Perform Rami At Jamrat-Ul-Aqaba:

The Masnon time for the Rami performed at Jamrat-ul-Aqaba on the 10th Zilhijja is from sunrise till moon. It is also permissible from noon to sunset but after sunset it is Makroh. This, however, excludes the old aged and ailing persons as well as the women for whom this Rami is not Makroh even after sunset (Zubda.) Nowadays the concourse of people becomes so intense that some causalties have even occurred in the attempt to perform Rami before noon. Therefore the permissibility to perform Rami upto sunset should be availed of. If women do not find it convenient before sunset, they should perform Rami after sunset. Likewise ailing and weak male persons may also perform Rami after Maghrib, and they should not miss it.

Rule Of Action:

It is Makroh to perform Rami with impure pebbles, it is therefore advisable to wash them before Rami though there is no Harm in using them unwashed unless their impurity becomes certain.

Rule Of Action:

You are to stay at five arms length at least from Jamrat-ul-Aqaba though harmless to stand at a farther distance. You should then pelt the pebbles one by one at the Jamra with your right hand while pronouncing "Bismillah hi Allah-o-Akbar" with the throw of every pebble. This invocation should also be repeated if safe in memory :-
"(I throw this pebble) in order to debase the satan and to please the most Gracious Allah; O Allah : Render my Hajj approved and accord Thy approbation to my effort and forgive my sins."

Rule Of Action:

If you pelt all the seven pebbles with one throw, they will be treated as one and you will have to complete the number of seven.

Rule Of Action:

Talbiya is to be discontinued as soon as you start Rami at Jamrat-ul-Aqaba.

Rule Of Action:

On this date having a further stay after Rami at Jamrat-ul-Aqaba for the purpose of offering invocations is not Sunnat. The Pilgrim should return to his abode after Rami. To perform Rami at other Jamarat on this vary date is merely out of ignorance.

Necessary Rules Of Action Pertaining To Rami:

Though the observance of Rami after Maghrib on the 10th Zilhijja is Makroh for all persons with the exception of ailing persons and women, yet this Wajib stands discharged on observing Rami within the time before appearance of Fajr.

Rule Of Action:

In case the night after the 10th Zilhijja passedaway and the Rami remained unperformed, its accomplishment after this due time would stand Wajib and at the same time you would be bound to offer a Dam i.e. sacrifice on account of the Rami being delayed.

Rule Of Action:

Males, females, ailing persons and old aged people, all are required to perform Rami by themselves. To get the Rami performed through an agent is not permissible without any lawful excuse. And the admitted lawful excuse is only that sort of illness or weakness on account of which you may be allowed to offer your prayers while sitting. That person is also lawfully excused who is put to hard troubles for reaching Jamarat even in a carriage ; or he is unable to walk on foot and no conveyance is available to him. Such a person may get the Rami performed through and agent on his behalf. (Lubab-166-Ghunya, Page 100).

Rule Of Action:

The person, who is to fulfill Rami on some other's behalf, should preferably observe his own Rami first and then he may represent others. On the days when Rami is performed on all the three Jamarat and should thereafter perform Rami on the three Jamarat on other's behalf, It is also, however, permissible that on the first Jamra he throws his own seven pebbles immediately followed by another seven on other's behalf and completes the observance of Rami on the 2nd and the 3rd Jamra in the same way. Nowadays, due to intense rush of people this very mode of performing Rami is convenient. But he must not perform Rami in the way that his own solitary pebble is thrown followed by another solitary pebble on other's behalf, because it stands Makroh. First he should finish his own seven pebbles and then start throwing other seven on other's behalf (Ghunya,P.100).

Rule Of Action:

The validity of the Rami performed by some agent on behalf of an excused person is subject to the condition that the excused person deputes him as his agent by himself. A Rami performed without deputation by the excused person does not stand valid. Anyhow, on behalf of little children and insane or senseless persons, their guardians are lawfully allowed to perform Rami of their own (Zubda with reference to Lubad).

Rule Of Action:

It is not necessary for the pebble to touch the Jamra. If it fells down in the neighbouring surrounding of the Jamra, it also stand lawful. The neighbouring surrounding is within that boundary fence which has been constructed in the shape of a wall around every Jamra. In case a pebble does not fall in this particular compound another fresh pebble should be thrown to replace it.

Rule Of Action:

The pebbles should be thrown at the base of the Jamra yet there is no harm if the pebble touches the Jamra a little higher.

Sacrifice The 3rd Wajib Of The 10th ZilHijja

It is Wajib for a Qarin and a Mutamatte' that after being free from Rami they do not have their heads shaven or their hair cut until they discharge their Wajib of offering sacrifice ; otherwise they will fall under the obligation of Dam. Offering sacrifice is not Wajib, of course, for a Mufrid who has worn Ihram for Hajj only. For him, it is Mustahab only. It is lawful for him not to offer any sacrifice and to have his head shaven.

Rule Of Action:

If Qarin and Mutamatte' cannot afford to spend money or offering sacrifice, they can keep ten fasts in compensation thereof but this is subject to the condition that three fasts out of the ten must be kept upto the day of 'Arafa. The rest seven fasts can be kept after return whenever convenient. If the above-mentioned three fasts are not kept upto Arafa, the sacrifice will stand binding to be offered. In case the pilgrim does not afford sacrifice he will be allowed to get himself relieved from the restrictions of Ihram by having his head shaven but at the same time he will be obliged to offer two Dams. One for Qarin or Tamattu and the other for Jinayat, which becomes Wajib on account of having his head shaven before offering sacrifice (Zubda).

Halq or Qasar Fourth Wajib Of The 10th ZilHijja

After offering sacrifice it is Wajib to have your head shaven or your hair cut equal in length to a joint of a finger (about one inch). But it is not necessary to be done today. It may be done at any time upto the 12th of Zilhijja but you will remain under the restrictions of Ihram whatever length of time you may pass until you have your head shaven or your hair cut. In case you have your head shaven or your hair cut on the 10th of Zilhijja you will be relieved from Ihram formalities. Now, wearing sewn clothes, using perfumes, pruning nails and having your hair cut, all these things become lawful for you, but your enjoying a sexual intercourse with your wife will not be lawful until you are relieved from the obligation of Tawaf-e-Ziyarat i.e. Tawaf-e-Fardh.

Rule Of Action:

For a woman, having her head shaven is prohibited. She has been commanded only to have her hair cut. She should have the hair of her whole head cut for a length of a finger joint. However a hair cut of one fourth of her head will also suffice her for being relieved from Ihram restrictions (Zubda).

Rule Of Action:

It is not lawful to prune your nails or trim your moustaches before having your head shaven or your hair cut. In case of your doing so you will stand liable for its atonement (Ghunya).

Rule Of Action:

Doing the Halq of Hajj in Mina is Sunnat. You are allowed to do Halq anywhere in Haram. If you perform the Halq outside the precincts of Haram you will be liable to offer a Dam (Hayat-ul-Qulob).

Important Note:

After being free from Rami and Jamarat-ul-Aqaba the discharge of two Wajibs i.e. the sacrifice and then the Halq is not essential on the very day of the 10th Zilhijja. They can be discharged upto the 12th. If after Rami at Jamarat-ul-Aqaba you feel difficult to offer the sacrifice due to rush of people you should not put yourself in trouble unnecessarily. The sacrifice, if not offered today, can be postponed till the next two days. But indeed, for a Qarin and Mutamatte', the Halq and the Qasr are not lawful unless the sacrifice is offered and they would not be relieved from the restrictions of Ihram until they perform the Halq or the Qasr.

Tawaf-e-Ziyarat

The Most Important Pracitce Of The 10th ZilHijja:

Other than Ihram there are only two fundamentals and Fardh obligations of Hajj. The First is Waqof-e-Arafat and the 2nd is Tawaf-e-Ziyarat of 10th Zilhijja. According to Sunnat this Tawaf is to be performed after your being free from Rami, sacrifice and Halq; but the Fardh stands discharged even if Tawaf-e-Ziyarat is performed prior to all these practices.

Rule Of Action:

The preferable time for Tawaf-e-Ziyarat is the 10th Zilhijja, but it is permissible upto the 12th Zilhijja before sunset. In case of delay beyond the 12th Zilhijja a Dam will stand obligatory and even then the Tawaf obligation will remain undischarged. This Tawaf can neither be nullfied in any case nor it can be discharged by any substitution. In deed, it remains obligatory throughout your life and until it is rendered discharged your enjoying a sexual intercourse or kissing and embracing with your wife will remain unlawful and forbidden (Haram) (Ghunya).

Rule Of Action:

On your being free from Tawaf-e-Ziyarat all the abstinances of your Ihram are rendered lawful (Halal). Having a sexual intercourse with your wife is also rendered lawful.

Rule Of Action:

For a woman who is with menses or a blood discharge of childbirth, Tawaf is not permissible. If the menses or blood discharge of childbirth commences on the 10th Zilhijja and she does not attain to cleanliness till the 12th Zilhijja, she will have to postpone Tawaf-e-Ziyarat and no Dam will be obligatory for her on this postponement. Tawaf-e-Ziyarat is not possible until she attains to cleanliness and without Tawaf-e-Ziyarat she cannot go back to her homeland. In case she returns home, even then this obligation will stand undischarged throughout her life and at last she will have to be present again in Mecca and perform Tawaf. It is therefore necessary to wait till she attains to cleanliness from menses and birth-blood discharge.

Sai Of hajj

Sai Between Safa And Marwah:

Safa and Marwa are two hills in the neighbourhood of Masjid-ul-Haram. The literal meaning of Sa'i is to run. In the terminology of Shari'at (Islamic Law) to make seven rounds between Safa and Marwah, in a particular way, is called Sa'i. It is observed as a memorial of a particular action of Hazrat Isma'il (peace be upon them). This Sa'i is 'Wajib' both in 'Hajj' and Umra.

Rules And Conditions For Sai:

It is a condition for Sa'i to be performed after Tawaf. A Sa'i performed before Tawaf is not valid. It will have to be performed again after Tawaf. (Zubda). It is not, however necessary to perform a Sa'i immediately after Tawaf. Though it is a Sunnat to do so yet there is no harm if there is a pause in between due to one's being tired or on account of some other requirement (Zubda).

Rule Of Action:

For a Sa'i performed after the stay at Arafat and along with the Tawaf of Ziyarat, Ihram not a condition. It is even preferable and desirable to perform Tawaf-e-Ziyarat, after taking off Ihram in Mina on the 10th of Zilhijja when you already become free from offering a sacrifice and having your head shaven, although it is also permissible to perform Tawaf-e-Ziyarat before putting off Ihram. But Ihram is a condition for the Sa'i of Hajj which is performed before the stay at Arafat. Similarly, Ihram stands a condition for a Sa'i of Umra as well.

Rule Of Action:

If Sa'i was not performed after Tawaf-e-Qudom, it must be performed within Ayyam-e-Nahr after the Tawaf-e-Ziyarat. It is Makroh to delay Sa'i after the days of Nahr (Hayat-ul-Qulob).

Rule Of Action:

Though Sa'i is 'Wajib' to be performed on foot yet in case of some excuse it is allowed with the help of some sort of conveyance like rickshaw etc. If someone performs Sa'i on a vehicle without any excuse, he falls under the obligation of Dam i.e. offering a sacrifice.

Masnon Mode Of Sai:

After Tawaf when you become free from having a drink of Zamzam Water and ready to go for Sa'i you should go again to Hajar-e-Aswad and offer an Istilam for the 9th time, i.e. you kiss Hajar-e-Aswad if possible, otherwise touch Hajar-e-Aswad with some stick or your hand and then kiss it. In case it is also not possible, kiss both your hands while keeping them in a confronting position to Hajar-e-Aswad and proclaim.

Thereafter, according to the traditions of the Holy Prophet you come out through 'Babus Safa', though it is also permissible through some other gate. Then you are to ascend Safa so high as you may have a look of Baitullah. Thereupon you are to stand with your face towards Ka'ba and make up your mind as follows to perform Sa'i:

"O Allah! For the sake of Thy pleasure I intend to complete seven rounds of Sa'i between Safa and Marwah. Now render it easy for me and accord it Thy approval."

Vitalizing this Niyyat (your intention) in mind is sufficient, but to pronounce it in words is however preferable. Then you are to raise your hands as they are raised at the time of invocation and not to raise them in a position similar to that of Takbir-e-Tahrima in prayers as most of the ignorant people do (Manasik, Mulla Ali Qari).

Thereafter, pronounce Takbir and Tahlil loudly and Darod Sharif with a tender voice, and Pray to Allah, humbly and submissively. This is also a place attracting Allah's approbation. Though it depends upon your own choice, you may Praise Allah with whatever words you like and you may pray to Him whatever you are desirous for, yet the invocation narrated from the Messenger of Allah (peace be upon him), particularly for this place is preferable. The invocation is:

"There is no God but Allah, He is Unique, He hath no partner; the whole universe is only for Him and for Him is the praise. He gives life and He brings death."

"He hath power over all things. There is no God but Allah. He is Unique. He fulfilled His promise and helped His slave and He alone defeated the enemies."

Following this invocation there is another invocation to be recited, narrated from the Messenger of Allah (peace be upon him).

"O Allah! Thou said, 'Call on me, I would respond' and Thou never breakest Thy promise; and I ask Thee that as Thou hath guided me to Islam, do not derive me of it till thou takest me unto Thee while I am a Muslim."

These Takbirat and invocations are to be repeated three times. Besides this, you may invoke whatever blessings you desire, as it is a place of approbation. Hereafter you are to walk, while reciting the name of Allah, from Safa to Marwah with usual pace. When you reach within a distance of six cubits from the place where green pillars have been erected within the wall, you are to start running and keep running even after crossing the other green pillars, upto a distance of six cubits from these latter pillars. Then again you are to walk with usual steps. For this occasion the following invocation has been narrated from the Messenger of Allah (peace be upon him):

"My Lord! Forgive and have mercy! Thou art Most Powerful, Most Gracious. (Zubda)" You may however pray for whatever else you desire as prayers are granted at this place also.

Rule Of Action:

If you are performing Sa'i by means of some carriage you should speed it up between the two green pillars provided it does not hurt others. To run whether on foot or on a carriage is Sunnat only upto such an extent that it does not cause annoyance to others. When you reach Marwah, the hill confronting to Safa, you are to ascend it and stand there with your face towards Baitullah. Here also you are to repeat the practice you observed on Safa like raising your hands, pronouncing Takbir-o-Tahlil and praying. You have thus completed a round of Sa'i. Thereafter you are to walk back from Marwah to Safa. This time as well you are to start running a short while before reaching the green pillar and upto a short distance beyond the other green pillar you are to continue running. Then walking on usual steps, you are to ascend Safa and as detailed above you are to raise your hands in the position of invocation, repeat Takbir-o-Tahlil and pray as before, thus you have completed the 2nd round. In this way you are to complete seven rounds. Sa'i commences from Safa and ends on Marwah.

Rule Of Action:

It is a Sunnat of the Messenger of Allah (Peace be upon him) to complete seven rounds of Sa'i and then to offer two Rak'ats of prayers by the side of 'Mataf' (where Tawaf is performed in the Haram. It is howover permissible to offer two Rak'ats somewhere at Bab-ul-Umra.

Rule Of Action:

Cleanliness, ablution and wearing clean clothes are treated to be Mustahab for the observance of Sa'i though it stands accomplished otherwise as well (Ghunya).

On Being Free From Sai:

Now all the practices pertaining to Ihram and Umra have come to end provided the 'Ihram' was worn with the intention of Umra or of Tamattu in Hajj. After being free from Sa'i you may have your head shaven or at least have its hair cut equal to a finger's joint (about an inch) in length. To shave the head is called 'Halq' and to cut the hair is called Qasr. With this Halq or Qasr, Ihram formality has ended. Now, the observer of Umra alone has become free. Similarly the observer of Umra pertaining to Hajj-e-Tamattu has now stood relived from the obligation of Umra or Tamattu. Formalities of Ihram have now ended for both of them. They may now stay in Mecca, like common inhabitants and wait for the days of Hajj, which will commence from the 8th day of Zilhijja. During this intervening period they should not stroll unnecessarily in Bazars or in meetings. Presences in Haramand frequent Nafl Tawafs should be treated as Allah's great bounty.

On the other hand, if a person is Mufrid that is to say he has worn Ihram from Miqat for Hajj only or if he is a Qarin and has worn Ihram from Miqat for Hajj and Umra both; in each case, Ihram formality is still existing and as such both of them are bound to stay in Mecca with all the restrictions of Ihram. They should try to remain present in Masjid-e-Haram and spend most of their time in observing Tawaf to Baitullah which in fact, should be considered a great boon. They should avoid useless meetings and bazars and wait far the days of Hajj which are due to commence on the 8th day of Zilhijja.

Rule Of Action:

During this waiting period a Nafl Tawaf, if made, will not include Idhtiba and Ramal.

The 11th ZilHijja The Fourth Day Of Hajj

Out of Wajibat of Hajj now there remained only a few practices. You are to stay at Mina for to or three days and to perform Rami on all the three Jamarat. To spend the nights of these days as well in Mina is Sunnat-e-Mu'akkada while according to some others it is Wajib. It is forbidden to spend the nights anywhere out-side Mina whether in Mecca or anywhere else (Irshad-us-Sari).

You are allowed to accomplish the offering of sacrifice and Tawaf-e-Ziyarat on 11th Zilhijja, if not already done on the 10th due to some reason. It is better to be free from it before Zuhr prayers. After midday and Zuhr prayers you should proceed for the purpose of Rami on all the three Jamarat, The Mustahab time for today's Rami is from after the moon to sunset. After sunset is stands Makroh, but if it is performed before the rising of Fajr on the 12th Zilhijja, it stands accomplished without falling under the obligation of any Dam. In case the Fajr has already expired. Its Qadha has now become obligatory and in expiation a Dam has also stood Wajib. Now on the 12th Zilhijja you are to perform a Rami for his particular day and a further Rami as a Qadha of the Rami missed on the 11th. At the same time you are to offer a Dam for your missing the Rami on the 11th Zilhijja. To day the Rami of the 11th Zilhijja is to be so arranged that first you perform Rami on the first Jamra with seven pebbles as you have already performed on the 10th Zilhijja at Jamrat-ul-Aqaba. On being free from this Rami you should move aside from the crowd and should pray to Allah with raised hands and with your face towards Ka'ba. This invocation should last at least as long as it becomes equal to the recitation of 20 verses of the Holy Quran. During this period you are to remain busy in Takbir, Tahlil, Istighfar and Darod. You may pray to Allah for your friends and Muslims in general as this is also a place of approbation of prayers (Zubda).

Thereafter you are to reach Jamrat-ul-Wusta where you are to throw the seven pebbles at the bottom of the Jamra in the same way as you have already done. This time as well you are to move aside from the gathering and remain busy in Istighfar and invocations with your face towards Ka'ba. You are then to reach Jamarat-ul-Aqaba and here as well you are to perform Rami with seven pebbles as before. Here you should not stay for invocation, as Sunnat does not prove it. For today, this was all, which you have since accomplished. The rest of the time should be spent in Mina at your own place while remaining busy with invocations, recital of the Holy Quran and pronouncing the name of Allah. This time should not be wasted in useless engagements or carelessness.

The 12th ZilHijja The Fifth Day Of Hajj

In case of your failure in offering sacrifice or performing Tawaf-e-Ziyarat even on the 11th day, you should accomplished to day is only to perform Rami on the three Jamarat just as you have already done on the 11th Zilhijja. Now your stay any more in Mina for a Rami on the 13 th Zilhijja depends upon your own choice. If you desire, you may proceed to Mecca after being free from Rami on the 12th Zilhijja provided you leave Mina before Sunnat. Your leaving Mina will stand Makroh in case the sun of 12th Zilhijja has already set while you are still in Mina.

You should now stay more for tonight in Mina and should proceed to Mecca after performing Rami on the 13th Zilhijja. Proceeding to Mecca after sunset is lawful but with Karahat (undesirability). Dawning of the 13th Zilhijja on you in Mina renders you liable to observe another Wajib Rami for this particular day, In case of your leaving without Rami a Dam will be obligatory. Anyhow this facility is there, for the Rami of the 13th Zilhijja, which it is permissible to be performed even before noon.

Rule Of Action:

To stay in Mina at night and to perform Rami on the day of the 13th Zilhijja are not originally Wajib, yet they are preferable. But indeed, if the 13th Zilhijja dawns on you in Mina the Rami of the day becomes Wajib.

Return To Mecca From Mina

Now on the way from Mina to Mecca your staying for a while at the place of Muhassab is Sunnat. Nowadays, the conveyance of Motor Lorries is not usually in one's own control. It is therefore very difficult to stay anywhere on the way. As such, there is no harm if due to this helplessness one does not stay at Muhassab (Zaubda).

Out of the practices of Hajj the only responsibility you have now to discharge is Tawaf-e-Wida, which is Wajib on your return from Mecca. As long as you stay in Mecca you should often perform Nafl Tawaf as many as you can. Presence in Haram, Tawaf to Baitullah, beholding Baitullah with veneration, prayers in Haram and recital of the name of Allah and the recital of the Holy Quran should be considered as a great boon which, who knows, one may or may not happen to achieve my more.

The Holy Quran should be recited in full at least once in Haram. Alms and charity should be extended as much as possible. Love with the people of Mecca and due respect to them considered necessary and looking down upon them should be strictly avoided. All kinds of sins, small or grievous, should be carefully abstained from, because in Haram of Mecca, as the reward for one act of adoration is equivalent to one lac of them, likewise the punishment of a sin commited in Haram is most grievous (Zubda).

Tawaf-e-Wida

For the inhabitants outside the boundaries of Miqat it is Wajib that at the time of their departure from Mecca they perform a parting Tawaf. (Tawaf-e-Wida). This is the last Wajib of Hajj and all three kinds of Hajj are like in this respect, as it is Wajib for one who performs any kind of Hajj. This Tawaf is not however Wajib for the people of Haram and the inhabitants of inside the boundaries of Miqat.

Rule Of Action:

The woman who has already accomplished all the fundamentals and Wajibat of Hajj and her Mahram is going to set out on return journey, at that time she enters in the period of her menses or birth-blood discharge, Tawaf-e-SAdr (Tawaf-e-Wida) no more remains Wajib for her. She should not enter the Mosque but instead should stand near its gate and depart after invocation (Hayat-ul-Qulob). It is not binding on the Mahram of the woman and the pilgrims caravan to stay till she attains her cleanliness. They many set on at their discretion and this woman should also return with them.

Rule Of Action:

A particular Niyyat (intention) is not necessary for Tawaf-e-Sadr. A Nafl Tawaf already performed before your departure is also sufficient to subtitute for Tawaf-e-SAdr but it is preferable to perform a fresh Tawaf with a separate Niyyat exactly at the time of your departure (Zubda and Ghunya).

Rule Of Action:

After performing Tawaf-e-Sadr if your stay in Mecca is extended further, the repetition of Tawaf-e-Sadr at the time of your departure is Mustahab. (Zubda).

Rule Of Action:

After Tawaf-e-Sadr you should offer two Rak'ats of Tawaf Prayers, Thereafter you should drink the water of Zamzam while standing with your face towards Ka'ba and then you should depart from Haram (Zubda).

Rule Of Action:

Before Tawaf-e-Wida and during stay in Mecca you are at liberty to perform numerous Umras for which, in order to wear Ihram, you are bound to go outside the precincts of Haram. The nearest of the precincts is the place of Tan'im wherefrom you may come back after wearing Ihram and perform the practices of Umra. In this connection Ulama have different views whethar, while staying in Mecca and Haram, the observance of several Umras is better or the often accomplishment of Tawaf. Hazrat Mulla Ali Qari has preferred the large number of Tawafs to frequent Umras and this is what is nearer to the practices of the companions of the Holy Prophet and their immediate successors.

(And Allah, I glorify Him, the Most High, knows best).

Descripitions Of Jinayat

Violations of the restrictions of Ihram and other dictates of Hajj are called Jinayat. For these Jinayat the revealed law of Islam (Shari'at) has imposed some penalties details of which may be seen in comprehensive books. We give here an account of only very necessary dictates for often occurring events. Jinayats of Hajj are divided into two kinds. Firstly the violation of restrictions of Ihram that is to say the commission of those practices, which have been prohibited during Ihram, secondly to abandon any Wajib out of the Wajibat of Hajj or to be lacking therein in any way.

The 2nd Kind Of Jinayat Pertaining To Wajibat Of Hajj

Proceeding Beyond Miqat Without Ihram:

Rule Of Action:

Suppose an adult and sensible inhabitant of outside Miqat intends to enter Mecca. It matters naugt whether his intention to enter Mecca is for the purpose of Hajj or Umra or for some other purpose. If he moves forward beyond Miqat towards Mecca without wearing Ihram he will stand sinful and it will be Wajib for him to go back to Miqat. If he did not return to Miqat and wore Ihram at a place beyond it, a Dam would be obligatory as Wajib on him and if he wore Ihram on returning to Miqat, theDam would be eliminated.

Note: Sea travellers of Hajj from Pakistan have an allowance of delaying Ihram-wearing till reaching Jedda, yet to wear Ihram earlier is preferable. On proceeding beyond Jedda, a Dam will be obligatory. The air-travellers should however wear Ihram while getting into the aircraft carrier. If they reached Jedda without Ihram a Dam would be obligatory, because in the way they fly across the Miqat.

To Perform Tawaf Without Ablution Or With Pollution, Menses Or Birth-Blood:

Discharge And To Reduce The Circuits Of Tawaf

If at the time of performing Tawaf-e-Fardh or Tawaf-e-Nafl your body or clothes were "Najis" (polluted), nothing would be obligatory but it would stand Makroh. (Zubda).

Rule Of Action:

If a person performed full or a major part of Tawaf-e-Ziyarat without ablution he would give a Dam ; and if he performed Tawaf-e-Qudom or Tawaf-e-Wida or Tawaf-e-Nafl or less than a half of Tawaf-e-Ziyarat without ablution, he would have to give a Sadaqa equivalant to Sadqat-ul-Fitr for every circuit of the performed Tawaf. If in all such cases he revised the Tawaf after making an ablution the expiation and Dam would be eliminated (Alamgiri).

Rule Of Action:

If a person performed a full or a major part of Tawaf-e-Ziyarat with pollution, menses and birth-blood discharge, a Badana i.e., a full cow or a full camel would be obligatory as Wajib. If the Tawaf performed with such a state of impurity was Tawaf-e-Qudom or Tawaf-e-Wida or Tawaf-e-Nafl, (the sacrifice of) a goat would be Wajib. In all such cases a revision of the Tawaf after the purification would eliminate the expiation (Ghunya).

Rule Of Action:

The Tawaf which pollution, menses and birth-blood discharge is Wajib to be revised, while the revision of the Tawaf performed without ablution is only Mustahab but in case of non revision it attracts the above mentioned penalty.

Rule Of Action:

A Sai' already performed after first Tawaf is not required to be revised, as the first Tawaf has already stood admitted and is being revised only on account of its being defective. This 2nd Tawaf is only to make good that loss (Zubda).

Rule Of Action:

If a person performed Tawaf-e-Ziyarat without ablution in the days of Nahr (Sacrifice), then he performed Tawaf-e-Wida in these very days of Nahr with ablution, this would stand for Tawaf-e-Ziyarat. But, on the other hand, it would not stand for Tawaf-e-Ziyarat if performed after the days of Nahr and a Dam would be Wajib (Zubda).

Rule Of Action:

If a person performed Tawaf-e-Umra with pollution, menses or birth-blood discharge or without ablution a Dam would stand obligatory irrespective of the Tawaf being complete or comprising a major part thereof or a minor part thereof confined to only one circuit (Zubda). In case of revision of the Tawaf, the Dam would be eliminated (Ghunya).

Rule Of Action:

Abandoning of any Wajib of Umra does not attract the obligation of any Badana of Sadaqa ; only a Dam (i.e.a goat or seventh part of a cow or camel) becomes obligatory. But in the Ihram of Umra a violationof the restrictions of Ihram attracts the obligation of a Dam or a Sadaqa as in attracted in the Ihram of Hajj (Zubda).

Rule Of Action:

While performing Tawaf-e-Qudom or Tawaf-e-Wida, if a person missed one, two or three circuits thereof, he would fall under the obligation of one Sadaqa for each of the circuits. In case of his missing four or more circuits, a Dam would be obligatory. On the other hand, if a person missed Tawaf-e-Qudom totally, nothing would be obligatory but it is considered as Makroh and unpleasant (Zubda).

Rule Of Action:

If a person abandoned Tawaf-e-Qudom after giving it a start, a Dam would be obligatory in case of abandoning most number of its circuits ; and in case of abandoning least number of its circuits he would be obliged to pay one Sadaqa for each abandoned circuit as in Tawaf-e-Sadr. The rule of action in this respect for a Nafl Tawaf would be on the lines of Tawaf-e-Qudom (Ghunya, Shami).

Jinayat Pertaining To Sai

Rule Of Action:

If a complete Sa'i or a most number of its rounds is either abandoned without any excuse or performed while riding, Hajj will stand accomplished. The Dam as well will be eliminated on revision of the Sa'i on foot. If this observance of Sa'i while riding was out of some excuse, nothing would be Wajib. If only one or two or three rounds of a Sa'i are abandoned or are observed while riding without any excuse, one Sadaqa for each round will be obligatory (Ghunya).

Leaving Arafat Before Sunset

Rule Of Action:

If a person left Arafat before sunset, a Dam would be obligatory despite the fact that he might have left Arafat in order to take hold of stray camel or a to look for a person. If indeed he returned before sunset, the Dam would be eliminated but if he returned after sunset the Dam would stand. (Zubda).

Abandoning Waqof-e-Muzdalifa Without Excuse

If a person abandoned Waqof-e-Muzdalifa without any excuse, a Dam would be obligatory. In case he abandoned it out of some excuse; for instance a woman or very old person or a weak person abandoned it due to rush of people, nothing would be obligatory (Ghunya).

Misarranged Performance Of The Practices Of 10th ZilHijja

Rule Of Action:

Suppose a Mufrid or a Qarin or a Mutamatte got his head shaven before Rami or suppose a Qarin, or a Mutamatte got his head shaven before offering sacrifice, or suppose a Qarin or a Mutamatte offered sacrifice before Rami ; in all such cases a Dam would be obligatory, because a proper arrangement was obligatory to perform these practices. For a Mufrid however, this arrangement of performance is obligatory only in Rami and Halq (having his head shaven) as he is not obliged to offer a sacrifice. On the other hand, for a Qarin this arrangement is obligatory to perform Rami, sacrifice and Halq. He should first perform Rami, then offer sacrifice and then should have his head shaven. In case of priority or delay a Dam would be obligatory.

Jinayat Pertating To Rami

Rule Of Action:

If Rami for one day in full is abandoned or most of the pebbles are abandoned, a Dam will be Wajib. For instance, a person abandoned eleven pebbles in the Rami of the first day and performed it with only ten pebbles, a Dam would be obligatory. If he abandoned the Rami of more than one day or full four days, in that case as well only one Dam would stand obligatory (Zubda).

Rule Of Action:

The Rami of the 13th Zilhijja stands obligatory only when the dawn of the 13th appears in Mina. In this case as well, if a person abandoned the Rami of the 13th Zilhijja, a Dam would be obligatory (Zubda).

Note:

1. For all rules of action wherein an obligation of Dam has been defined, it is necessary that the animal is sacrificed within the boundaries of Haram. Offering sacrifice outside Haram does not stand admitted. Morever, the sacrificed animal is obligatory to be given as charity. It is not permissible for you to eat anything out of it by yourself or to give it to rich persons (Ghunya).

2. If a person cannot afford Dam or Sadaqa on account of poverty, the expiation will continue to stand obligatory. He may discharge this obligation whenever he can afford. This in fact means that if a person commits, without any excuse, a Jinayat on which Dam or Sadaqa is Wajib the expiation will continue to stand as long as the obligation is practically discharged. He has no choice to keep fasts in exchange. On the other hand, if this perpetration of Jinayat is out of some excuse, keeping 3 fasts will also suffice instead of Dam or Sadaqa (Zubda).

3. Por Jinayat of Ihram, a Qarin falls under the obligation of two penalties, whether it may be the obligation of a Dam or the obligation of a Sadaqa, because of the fact that he enters the state of two Ihrams. But indeed if he passes by Miqat without Ihram, then only one Dam will be obligatory. Moreover, the Jinayat committed by a Qarin, in respect of Wajibat of Hajj, attracts the obligation of only one penalty (Ghunya).

4. The obligation of Dam for a Jinayat is not permissible to be discharged in the shape of hard cash equivalent to the price of Dam. It is obligatory to offer tha sacrifice of animals of Haram. But indeed, in case where either offering a Dam or giving food in exchange has been left on one's one choice, Dam obligation can be discharged in the shape of hard cash equivalent to its price.

Visit To The Sacred City Of Madina

Next to Hajj the highest pre-eminence and the greatest blessings lie in paying a visit to the most sacred mausoleum of the greatest Holy Prophet (Peace be upon him), the beloved Messanger of Allah (Peace be upon him). The love and respect to the Messenger of Allah (Peace be upon him), in fact, stands as the prerequisites of Iman and as such one must feel natural urge as well towards the fact that on reaching the sacred territories one does not come back without paying a visit to the Holy Mausoleum. Furthermore, attendance before the sacred mausoleum and Praying Darood-o-Salam in front there of bear so great a reward and blessing that cannot be possibly achieved by paying

Darood-o-Salam from far off places:

Hadith:

The Messanger of Allah (Peace be upon him) said, "For one who paid a visit to my grave, my intercession became necessary for him "(Zubda).

Hadith:

He said, "One who paid me a visit and his aim was exclusively to visit me, he proved his claim that I intercede him on the day of Resurrection" (Zubda).

Hadith:

He said, "One who pays as visit to my grave after my demise is like one who pays a visit to me in my life " (Zubda).

Hence, is there any Muslim who, without any excuse, may come back having been deprived of this great bliss?

Rule Of Action:

For a person who is under obligation of a 'Fardh Hajj' it is better to perform his Hajj at first and then to pay a visit to Madina. Otherwise, it is discretionary whether a person first pays a visit to Madina and performs Hajj thereafter or his Hajj performance is followed by his visit to Madina (Zubda).

Some Of The Manners For A Visit To Madina:

When you start proceeding towards Madina, keep repeating Darood Sharif often on the way and when you catch a sight of the tress of Madina, repeat Darod Sharif even more often. When the buildings of the city come in sight repeat the following invocation after Darood Sharif

"O Allah! This is the sacred precinct of your Prophet (Peace be upon him) ; so make it a protection for me against Hell fire and a security against torment and ill account."

It is Mustahab that before entering Madina you take a bath or at least make an ablution. You should puton clean clothes and neat dress whatever available, far better if it is new. Some perfume may also be used. Before entering the city you should start walking on foot. Enter the city with great humility and humbleness while considering the magnificence of the city.

On entering the sacred city of Madina this invocation should be repeated: -

"O My Lord! Enter me here rightfully and take me out rightfully; from thine own presence make for me a protector and helper. O Allah! Open the gates of thy mercy for me and grant me through the visit to Thy

Messenger (Peace be upon him) whatever Thou granted to Thy friends and obedient persons ; and grant me forgiveness and have mercy on me, O the best of all whom a request can be made. Make me disdainful towards unlawfulness through Thy lawfullness and towards Thy disobedience through Thy obedience and towards whatever is there besides Thou through Thy grace, and enlighten my heart and my grave. O Allah! I ask Thee for every good, the immediately approaching good and the delayed one whatever is in my knowledge and whatever I do not know."

"I beseech Thy protection against all evils whatever is in my knowledge and whatever I do not know. O Allah! Confer upon me the most of Thy subsistence at the time of my old age and near the end of my life; render the end of my age as the best of my life and last act of mine as the best of all my actions and make the day of my meeting with Thee as the best of all my days."

Thus you should enter the city very respectfully with a vigilant beart and recollecting in mind the fact that this is the piece of land whereupon the Holy Prophet (Peace be upon him) once used to place his sacred steps.

Entrance To Masjid-e-Nabavi

When you enter Masjid-e-Nabavi you should step in with your right footstep forward while reciting Darood Sharif and

"O Allah ! Open for me the gates of Thy mercy."

It is better to enter the Mosque through Bab-e-Jibril. After entering the mosque you should first go to Raudh-ul-Janna which is a place between the sacred grave and the Mimbar (the pulpit) of the Holy Prophet (Peace be upon him). It has been narrated in Hadith that this piece of land is from Heavens. In Raudh-ul-Janna you should offer to Rak'at prayers of Tahiyyat-ul-Masjid and thereafter should present yourself near the sacred mausoleum while standing at a distance of three or four arms' length from the pillar erected in the corner of the wall on the head-side of the sacred mausoleum. You should neither go very near to the net works of the mausoleum nor stand very far unncessarily. With your face towards the sacred mausoleum and your back towards Ka'ba you should reflect in your mind that the Holy Prophet is resting in his grave with his face towards Ka'ba. Thereafter, you should offer your salam (Salutation) very respectfully, with a moderate voice, neither very loudly nor very low. Here as well no particular words have been defined for Salam but it is better to offer Darood-o-Salam with these words: -

Darood-o-Salam On The Apostle Of Allah

" Peace be with you, O Messanger of Allah; pease be with you, O the best for all the creatures of Allah; peace be with you O selected one of Allah; peace be with you, O dear one of Allah; peace be with you O Chief of the descendants of Adam; peace as well as the mercy of Allah and his blessings be with you O Prophet. O Messanger of Allah! I bear witness that there is no God but Allah, He is alone no partner He hath and I bear witness that ye are His slave and Messanger. I bear witness that ye have conveyed that divine Message and have transmitted the entrusted mission; ye wished well for your people and dispelled their restlessness.

May Allah grant ye a good reward; may Allah bless ye on our behalf with a better reward then that He ever blessed any prophet on behalf of his people. O Allah! Confer upon our lord and Thy slave and Messanger Muhammad Thy Wasilah (nearness to His sanctuary) excellence and elevated position and admit him to Maqam-e-Mahmood (the praiseworty place), which thou promised him; no doubt Thou violatest not Thy promise; and grant him a favourite place near Thee. Undoubtedly Thou art Glorious. Most Bountiful."
After this Salam you should pray to Allah through the mediation of the Holy Prophet (Peace be upon him). Then you should ask the Holy Prophet for his intercession and say: -

" O Messanger of Allah! I ask you for your intercession and I request your mediation towards Allah for that I die as Muslim, on your faith and on your tradition."
To these words you may add whatever you like but that must be very respectful and humble. Conciseness in this regard has however been appreciated by our worthy predecessors. You should not be very loud but instead you should present your request very humbly and respectfully. If you have to convey Salam on behalf of any other person you shoud say: -

"Peace be with you O Messanger of Allah on behalf of so and so son of so and so. He requests your intercession towards your Lord."

Salam To Hazrat Abu Bakr Siddique

Thereafter, by moving aside at an arms length pay Salam to Hazrat Abu-Bakr Siddique: -

"Peace be with you, O Caliph of the Messenger of Allah, his Companion in the cave, his co-traveller in his journeys and the trustee of his secrets Abu-Bakr Siddique!
May Allah grant you a good reward on behalf of the people of Muhammad."

Salam To Hazrat Umar Faroque

By moving aside at an arm's length you should thereafter pay Salam to Hazrat Umar Faroque.

"Peace be with you O Commander of the Faithful, Umar Faroque by whom Allah added glory to Islam! Allah made you the Leader of the Muslims, while He chose you as alive and as dead. May Allah grant you a good reward on behalf of the people of Muhammad."

Here as well a decrease or an increase in the words depends upon your own choice. However, pay Salam on behalf of the persons who made such a request to you and then move a bit forward and say:

"Peace be upon both of you. Co-deposers of the Messenger of Allah (Peace be upon him), his companions and his premiers! May Allah grant both of you the best reward. We have come to you in order to seek your mediation towards the Messanger of Allah (Peace be upon him) so that he may intercede for us and pray for us to our Lord that He may preserve us alive on his faith and his tradition and on the Day of Resurrection He may restore us and all Muslims to life in his group, (of followers)."

Thereafter, by moving forward and standing face to face with the Holy Prophet you should pray to Allah whatever you can, particularly you should invoke blessings yourself, your parents and common Muslims. You should then move from there and on reaching near the Pillar of "Ustuwana Abu Lubaba" you should offer two Rak'ats of prayers alongwith the invocations in the end. Some more Nafl prayer should be offered on coming back to Raudhat-ul-Janna. In case of the time being Makroh you should keep yourself bussy with saying of the name of Allah, Istighfar and invocations. Everywhere and as long as you can you should not be neglectful of invocations and Darood. The more often you repeat them the better it is.

Try to remain bussy in the recital of the Holy Qur'an and the name of Allah as long as you stay in Madina. Darood Sharif should also be often repeated. You should often keep awake during the night and should not waste time. Offer your prayers in Masjid-e-Nabavi as far as possible. Following a daily regular visit to the sacred grave of the Holy Prophet you should try to pay every day or on Fridays visit to the grave-yard of Jannat-ul-Baqi as well, as Hazrat Uthman, Hazrat Abbas, Hazrat Hasan, Hazrat Ibrahim, the son of the Holy Prophet (Peace be upon him) and the purified wives of the Holy Prophet as well as his other great Companions are reposing there. A visit should also be paid to the graves of Amir Hamza and the martyrs of Uhd (My Allah bless them with his pleasure). Nafl prayers should also be offered in the Mosque of Hazrat Fatima (May Allah bless her with His pleasure). On Saturday, You go to Masjid-e-Quba and after saying prayers you should invoke Allah's blessings. As long as you stay in Madina, pay regular visits to the Sacred Mausoleum and offer Salam as often as you can, particularly after all the five prayers (Zubda).

Rule Of Action:

If, at any time, it is not possible to avail your presence at Mawajah Sharif (The Place confronting to the sacred grave), you may pay your Salam by standing any side of the sacred mausoleum or anywhere in Masjid-e-Nabavi, but it does not bear the same pre-eminence as bears the Salam paid at Mawajah Sharif.

Rule Of Action:

Even outside Masjid-e-Nabavi whenever you happen to pass by the Sacred Mausoleum, stay for a while in front of it and do not go forth until you pay a Salam.

Rule Of Action:

Women should also visit the Sacred Mausoleum and pay a Salam in front of Mawajah Sharif but it is better for them to be present at night and at rush hours to pay Salam from a distance.

Rule Of Action:

While in Masjid-e-Nabavi keep yourself aloof from wordly talks and do not speak with a loud voice.

On Leaving Madina

At the time of leaving Madina, offer two Rak'ats of Prayers in Masjid-e-Nabavi and then pay a Salam in front of the sacred Mausoleum and pray to Allah that He may render your return journey easy for you and take you to your family in peace and safety. He may guard you against the evils of both the worlds and make you lucky enough to be present again in Madina. He may not render this presence of yours as your last presence.

"(And Allah's help is sought and He is trusted in, and the end of our invocation is "All praise to Allah the cherisher and sustainer of the worlds)."

Appendix: Precepts Of Hajj-e-Badal

(Hajj In Life Of Someone Else)

Details of Hajj-e-Badal are lengthy which I have compiled in a separate treatise named Minhaj-ul-Khayr-fil-Hajj-i-'anil-Ghayr'. The same may be consulted in need. Its necessary selected precepts are however given here for the information of common people.

Rule Of Action:

Suppose a person fell under the obligation of Fardh Hajj and he found the period in which Hajj is performed. But he did not perform Hajj for some reason or other. Later on, he had some excuse becuase of which he was unable to perform Hajj personally. For example he fell ill with such ailment as he had no hope of recovery. He became blind or crippled or he was too weak to undertake a journey owing to old age. Now it is Fardh on him to depute someone to perform Hajj on his behalf or to make a will to the effect that Hajj-e-Badal may be arranged to be performed on his behalf from his funds after his death.

Having performed one's own Hajj-e-Badal, the rule is that if the excuse-because of which he could not perform his Hajj himself-is removed after getting Hajj-e-Badal performed, he will stand under the obligation of Fardh Hajj. The Hajj which he got performed by someone on his behalf will become Nafl Hajj.

Rule Of Action:

Likewise suppose a woman has enough funds to perform Hajj, but she does not find a Mahram to accompany her ; or she finds one but he cannot bear his expenses and the woman herself cannot afford to bear his expense alongwith hers. Then it is binding on her to get Hajj-e-Badal performed on her behalf or make a will to do so.

Note:

According to Imam-e-A'zam in all these circumstances if the excuse remained up to the time of his death, Fardh obligation of Hajj is removed. Now it is not binding on him to get Hajj-e-Badal performed or to make a will for the purpose, provided that, he had not missed to perform Hajj during his ability to perform and before the emergence of his excuse.

But according to Sahibayn (the two learned disciples of Imam-e-A'zam namely Imam Abu Yusuf and Imam Muhammad, may Allah have mercy on them) the obligation of Fardh Hajj is not removed by any excuse after being once financially able to afford. It is therefore binding on such persons to get Hajj-e-Badal performed or to make a will for this purpose.

Rule Of Action:

It is preferable to get Hajj-e-Badal performed by one who has already performed his own Hajj. If one gets Hajj-e-Badal performed by some one who has not yet performed his own Hajj, and Hajj is not even Fardh on him, Hajj-e-Badal will get discharged, but it will not be preferable.

If, inspite of Hajj being Fardh on him, he has not yet performed Fardh Hajj, it is not permissible for him to proceed for Hajj-e- Badal. It is Makroh Tahrimi (unlawfully and seriously undesirable) and sinful. Yet the Hajj of one who gets Hajj-e-Badal performed will stand discharged (Ghunya).

Rule Of Action:

To get Hajj-e-Badal performed on wages and compensation is not permissible. Both receiving and paying of wages and compensation on performing Hajj are Haram (forbidden). If anyone gets Hajj-e-Badal performed after settling the wages, both the performer and one who gets the Hajj performed would be sinful. Yet the Hajj of Amir (one who get it performed) will stand discharged. The wages thus received will have to be returned. Only the expenditure incurred on performing Hajj will have to be paid.

Rule Of Action:

All the necessary expenditures on Hajj-e-Badal are the liability of the Amir. This Includes the fare of proceeding and returning, and the expenses during the journey and the stay in Haramain (Mecca and Madina), on food, laundry charges, house rent or hire of tent etc. The clothes of Ihram, necessary utensils required during the travel, and the purchase of necessaries-all these are the liability of the Amir. But the clothes and utensils etc. Will have to be returned after Hajj to the Amir (one on whose behalf Hajj is performed). Likewise, if some cash is saved after Hajj expenses. The same will also have to be returned to Amir. But indeed, if the Amir gives it to him of his own accord or he says that the necessaries and the remaining cash are given to you as present from me, he is allowed to spend the remaining amount for himself. But if the Hajj is performed on behalf of some deceased person, it is necessary that there should be a will made by the deceased for this allowance. If there is no such will on behalf of the deceased, and the amount exceeds one third of the property of the deceased, then the necessary condition is that all the heirs agree to this allowance.

Rule Of Action:

The Journey of Hajj-e-Badal should be commenced from the homeland of the Amir, i.e. one on whose behalf Hajj is being performed.

Rule Of Action:

It is incumbent upon Mamor (one who performs Hajj-e-Badal) to resolve the intention for the Hajj of one on whose behalf he is performing Hajj-e-Badal. It is preferable also while reciting Talbiya to say the words (Labbaika on behalf of such and such person). In this case, he should utter the name of his 'Amir' after the words "on behalf of".

Rule Of Action:

It is binding on Mamor not to act in any way against the instructions of Amir i.e. one on whose behalf Hajj is performed. If he acted against his instructions Hajj-e-Badal will not stand discharged, but this Hajj will be from Mamor himself. It will be binding on him to return the Amir's amount spent on this Hajj.

Rule Of Action:

Hence, if the Amir asked him to perform Hajj only, it is not permissible for him to perform Qiran or Tamattu. If he did so, this Hajj will not be on behalf of the Amir, but the same will be on behalf of Mamor himself. He will have to return the Hajj expenses.

Rule Of Action:

If one performing Hajj-e-Badal acted against the instructions of the Amir, then, though this Hajj will stand discharged on behalf of the Mamor, yet, Fardh Hajj of even the Mamor will not stand discharged. This will, of course, be a Nafl Hajj. If later, he saved so much money as might suffice for the expenses on Hajj, and other conditions of Hajj were also fulfilled, he would again have to perform his Fardh Hajj.

Rule Of Action:

If the Amir, i.e. one on whose behalf Hajj is to be performed, gave him a general permission and left it to his choice to perform Hajj of whateverkind he liked whether to perform Ifrad i.e. Hajj only or Qiran i.e. with join Ihram of Hajj and Umra or to perform Tamattu by wearing Ihram of Umra from Miqat. Then after accomplishing Umrah, he would wear the Ihram of Hajj from the Holy Mecca and Perform Hajj. In this case. Ifrad and Qiran are of course permissible for the Mamor unanimously, but the jurists differ about Tamattu. According to a number of jurists, it is not permissible in spite of the permission of the Amir. According to them, Amir's Hajj will not stand discharged in case of Tamattu'. Although, because of the permission, Mamor will not be held responsible for the expenditure incurred on Hajj. But the Amir will again have to get his Hajj-e-Badal performed. Therefore it is necessary to be very cautions in this matter. But of course, since a large number of (other) jurists have permitted even to perform Tamattu with the permission of Amir, therefore, if Tamattu is performed in case of sheer necessity to do so, it is hoped of Almighty Allah, that the Fardh of one who is getting the Hajj performed, will stand discharged.

Full details of this rule with juristically arguments have been given in the treatise by me, viz. Minhaj-ul-Khair fil-Hajj-e'anil-Ghayr'. The same may be consulted.

Note: Most of the above rules about Hajj-e-Badal have been taken from the book Irshad-us-Sari by Mulla' Ali Qari. The reference of the few rules taken from other books has been given.

(And Allah, I glorify Him, the Most High, knows best).